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The Pacific.

First Pure, then Peaceable—without Partiality and without Hypocrisy.

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THE PACIFIC.

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Editorial Visits.

Along the central range of the very highest Sierra mountains, extending to the north, is a wonderful series of splendid romantic valleys, the most southern of which we described in our last article, known as Sierra valley. Their general features as to climate, productions, healthfulness, and surrounding scenery, are much the same, but in local features are endlessly varied. They all yield excellent grass, wheat and oats, but are more or less subject to frosts any week in the year, in spite of which good potatoes and some corn are often raised. They are regions of great health, and with their wild, rugged, towering mountains—rising immediately on all sides two, three, and even four, thousand feet—their scenery is among the grandest in the world, while they, themselves, green oases in the vast ruggedness, appear as about the most beautiful. The southern one, as mentioned, is Sierra valley, some forty miles by eleven in size, irregularly varied by injutting spurs of mountains. The next north is Clover valley, long and crooked, from twenty-five miles by two in size. Next is Genesee valley, eight by one. After this, is Indian Valley, a large tarantula in shape, branching out far into the surrounding lofty ranges, perhaps in size, the whole, fourteen by ten. Again, American valley, much like the previous, ten by nine. The next, we have not visited, but some are much larger—Big Meadows, Honey Lake valley, Surprise valley, etc.

All these valleys visited are wholly taken up by settlers mostly as farms, though a few claim more. They appear well settled, doing well as in permanent homes, and are improving in all the features of christian civilization. But within about two years a mighty incubus has settled down over them in the shape of unscrupulous, unprincipled, outrageous land-grabbing monopolists from below; with some others in the region itself. As these valleys, in early spring, from the melting snows in the mountains, are slightly overflowed, and then, draining off, are left partially moist all summer for grain or hay, wicked men have come in, surveyed, and entered the whole, right over the long-settled farmers, and claimed all under the head of swamp and overflowed lands. It seems to us one of the most villainous proceedings of land-grabbers in the country, which should be looked upon as abominably wicked, thievish, mean. The sense of Swamp and Overflowed Land, designed by Act of Congress, is, such lands as are useless till reclaimed by either ditching or leveeing. But here neither is needed, while the lands are moistened by just overflow enough, and for about the right length of time, to make them yield good crops. All of them are occupied and improved by a settled people who have cultivated them for years, and many have received pre-emption patents from Washington for their homesteads; yet these reckless land-grabbers have attempted to jump all the lands over the heads of four or five hundred settled families, through the legal technicality of Overflowed Lands. We think it legal thieving, robbery, in effect, and are sure Congress will overthrow these schemes.

The people in these regions generally have Sabbath-schools in their districts, and occasional public worship, as often as once in two or three weeks. The most that is done is by Methodists, while one or two Baptist ministers have labored in the region, and a few visiting ministers of other denominations have now and then preached. In Taylorville and Quincy, the two largest towns, there has been public worship each Sabbath; in the third village for size, Greenville, preaching each two Sabbaths; in other places public worship is held once in three or four Sabbaths.

These valleys are now generally connected by very fine roads, graded over and around the mountains in a manner greatly to surprise a stranger for their excellence. From Indian valley round to American valley, is one of the most romantic and admirable roads among the admirable ones of the mountains. The one, which is to be the last to connect all these valleys together, is now being built between Genesee and Cloves valley, through one of the most difficult and mighty of granite cañons in the region, and therefore has been left till the last. When that is done, gala buggy drives can be enjoyed all through these wild, romantic, mountain regions, from valley to valley, as safely as about the open country around the bay. Then, the ever-excellent water, the clear streams for trout, the many natural and most sparkling soda springs, the health-giving, bracing atmosphere, as well as the wonderful rugged and romantic scenery, and, with all, the true, generous, and intelligent hospitality of the people, make this a region we would most especially commend to tourists. Of the two we are not certain, but we should say a trip through this region has richer attractiveness and reward than one to the Yosemite valley.

S. V.

First Annual Report of the Woman's Missionary Society of Oakland.

As the swiftly-passing months bring us to our first anniversary, it becomes us to pause for a moment and take a brief retrospect of our year's work. If we see that we have been enabled to accomplish anything for our Master, let us thank him for the grace which has led us to engage in so blessed a service; and if we find, as we cannot fail to do, that we have left undone much that we might have done, let us profit by the knowledge of past unfaithfulness, and seek for a more entire self-consecration in entering upon a new year of labor.

The cause of missions is one which lay very near the heart of our beloved pastor, and he often dwelt with special emphasis on woman's part in this work. We remember with what earnestness he used to commend to us the example of Fidelia Fisk and "those women who labored with her in the Lord." We must believe that his frequent appeals were not without their result, and when in August last, it became known that one of our sisters in this church had consecrated her life to the work of Foreign Missions, the gradually growing interest seemed to have reached a culminating point.

A preliminary meeting was called on the afternoon of August 19th, in the chapel parlors of the First Congregational church, which was fully attended and seemed to enlist the heartfelt interest of all present. We resolved to form a society auxiliary to the W. B. M. of Boston, and appointed a President, Secretary, and Treasurer, who were empowered to draft a constitution to be submitted for approval to a meeting which should be held in one week's time. The Treasurer received on this occasion as her first contribution the sum of $25, from pupils of Miss Rapleye, to constitute her a Life Member of the W. B. M. Many of us remember the farewell meeting of Miss Rapleye's friends in Mrs. Blake's parlors that evening. We recall the serene light which shone in her eyes, revealing the inward joy, and plainly testifying that she had begun already to receive a portion of that thousand-fold reward which the Master promised to every one who should give up home and friends for his sake and the gospel's.

On Friday, August 26th, the adjourned meeting was held, and a permanent organization effected by adopting a constitution and electing, in addition to the officers already appointed, five collectors, who should visit all the families of the congregation, and secure if possible the name of every woman in those families as a contributing member of the Society. These visits met with gratifying success which will be more particularly noted in the Treasurer's report.

Thus was inaugurated the first auxiliary to the W. B. M., so far as we are informed, on the Pacific coast.

Our quarterly meetings have been regularly held during the year, and well attended with apparent interest on the part of those present. It is nevertheless true that a large proportion of the women of our congregation have not given us the pleasure of welcoming them to our meetings, and we trust that the coming year will see large additions to our numbers. Will every member present to-day, endeavor to bring to the next meeting *one* who has not hitherto met with us. This is something within the ability of all, and furnishes a practical solution to the question so often asked, "What can I do?"

On the afternoon of Tuesday, June 13th, Mrs. Snow, of the Micronesian mission, who made us a brief visit on her return to her field of labor, met with us and gave interesting statements concerning her work among the islands of the Pacific. Before the formation of our Society there had been a little weekly meeting of girls connected with our Sabbath-school, under the guidance of Mrs. Blakeslee—a meeting in some sort the outgrowth of Mr. Burnell's "Band of Christian Workers." In January they decided to centralize their efforts on this one branch of christian work, and formed themselves into a "Mission Circle," auxiliary to our Society, which subsequently received the name, "Western Echoes."

They are working and contributing regularly to the cause, and have in view a fair or festival to be held during the coming autumn, to increase their funds. We bespeak for them the hearty co-operation of all who are interested in the object.

And now, as we enter upon another year, what are we prepared to undertake for our Master? The last wishes, the last messages of a departing friend, we are accustomed to invest with a peculiar sacredness. How shall we regard the last command which fell from the lips of our Divine Saviour, as he left the earth he had redeemed by his presence? Have we done all that we could to forward the work he thus bequeathed to us as a parting legacy? If not, how much more shall we do this year? Will it not stimulate us to greater effort, to remember that this mission work is the very work to which he gave his sorrowful human life and his most precious death? He gave, not a stray hour now and then, spared and hardly missied from some more absorbing pursuit, but all the divine energy of the most earnest life ever lived upon the earth. Do we *take up our cross* and follow him? Are we ready to make sacrifices for him and his cause? He himself makes this a test for discipleship.

One of our number has forsaken all, and gone to uphold the standard of the cross among the followers of the false prophet. Would it be too much to expect that those who remain behind should assume her support for the coming year? There seems a special fitness in it, and with a little effort and self-denial it could certainly be accomplished. The spirit of our Saviour's earthly life was eminently a spirit of self-abnegation and sacrifice, and we are assured "if any man have not the spirit of Christ, he is none of his."

A day is coming when the works, not of one year, but of all the years of our lives will be set in order before us. What harvest are we laying in store for that great reckoning? Are there in God's storehouse piles of golden sheaves of our reaping, or must the unerring finger of Justice write against our names, "Nothing but leaves."

It may be interesting to add that the Treasurer's report showed that the sum of $313 had been contributed during the year by the members of the Society, the constitution providing that "any one may become an annual member by contributing monthly a sum of not less than ten cents."

OAKLAND, Aug. 25, 1871.

Now and Then.

If *now* we see through a glass darkly and know in part, we are advancing to a *then* when we shall see face to face, and know as we are known. Between the Now and the Then of our experience and attainments, there is a vast interval for grace to fill with fruits of knowledge and devotion, and our nature to realize in its progress to the divine and ineffable. How shall we map out that interspace and figure to our hearts now, as we shall find in our consciousness then, the particulars of our perfected being and blessedness? The Now and Then that stand on the way-marks of life are finger-points for our guidance, and indicate that ours is a progressive nature. We pass on from the incipiency to the maturity of our powers, and from babes develop into men and fathers in Christ. Our Now may be the index to a nature poor and stunted, but our Then will be signalized by a girth and stature equal to the greatest of the immortal household. It is possible that, as compared with our present limitations, we may have thoughts that span immensity, and capacities for embracing the treasures of the grand To be. But, in our higher life and nature, we shall attain to divinest distinctions. That life springs from the germs of truth quickened by the Holy Spirit, grows under the culture and unction of grace, assimilates our whole nature to itself, and flourishes over the decay of all besides. The divine conception of our Shall be, is set forth in figures that hint its transcendent character. Refining from the pollutions of the flesh, and girt with power from on high, we shall partake the divine nature, and, speeding along the paths of light, we shall outstrip the elder sons of song, shine in full-orbed splendor, and rank among the peerage of the skies.

However great the advance of our Then upon our Now, it is forecast and certified as we observe that our development and exaltation will be carried on under new conditions. As we pass from the dim and broken images of divine things to full face to face revelation, we shall also exchange the past for the perfect, and know as we are known. If now we pass from glory unto glory, under the spirit, while casting about and gathering here and there the data of divine knowledge, and striving to pass an illuminated judgment on God and his ways, what must be the celerity and grandeur of our improvement when God shall reveal himself immediately to our intuitions, and lift the wings of our souls in soaring toward his throne? One glimpse of this glory made the face of the vision-dazzled Stephen glow like an angel's, and what will be the effect of the divine and infinite on natures which have received the finish of celestial graces, and are privileged to bask in their glory through the summer of their immortality? When Moses looked on the passing goodness of judicial deity, his face gleamed with preternatural glory; and when Jesus was transfigured into the glory he had with the Father, the disciples could say no less than that it eclipsed the glory of the sun shining in his strength. How do all these preintimate, that for us, purged from films of impurity and weakness, and instinct with divine life and sympathy, to come face to face before God, must enhance the glory and blessedness of our pangless existence in a deathless world! It doth not yet appear what we shall be; nor can it be made apparent how spirit shall with spirit blend—through what media the immortal shall utter all their gladness—in what way emerge through fields of unwithering joy, and gather fresh harvests of knowledge and devotion—but we know we shall be like God, for we shall see him as he is!

If such be our ultimate, what should be our present impressions of duty and privilege, and the zest with which we should address ourselves to the working out of those principles which culminate so gloriously? Especially, how should we aim to preserve the harmonious relations of our graces and attainments now, that the reward may be the symmetry and beauty of our being as a holy temple in the Lord? A due regard to this end will ensure that our knowledge, cultivated graces, and visions of faith, shall all be kept in this just relation to love, as the golden zone which binds them together and adds to their perfection. A saint with knowledge, zeal, faith, and devotion, is, without love, a shrine without its appropriate sovereign, while, with love, he is a temple with its proper genius entempled in its holy place.

And while it is God that worketh, it is for us to work also, till the august design of our redemption come out entire, even as the angel rises out of the marble block at the strokes of the artist's chisel. The divine ideal is supplied in the model man, all requisite assistance is within call, and if fired by the spirit that spurns the imperfect, we shall leave the Now of attainment behind us, and aspire to the Then of our distinctions, and finally rejoice that the "past" is done away, and the "perfect" is come.

E. H.

NEVADA CITY, CAL., Aug. 26th, 1871.

National Sunday-school Convention.

TO THE SUNDAY-SCHOOL WORKERS OF THE UNITED STATES.

FELLOW-LABORERS: The next National Sunday-school Convention will be held at Indianapolis, Ind., April 17th, 18th, and 19th, 1872.

The executive committee desire that it may truly be of a national character, and, therefore, they have appointed the undersigned a committee on delegations, whose special duty it is to secure the attendance of delegates from every state and territory in our land.

The basis of representation has been fixed at twice the congressional delegation of each state. Where state Sunday-school organizations exist, credentials to delegates will be issued by their executive committees. Where no state organizations exist, the undersigned will appoint state delegation committees, who will fill up the quota of their respective states and issue the requisite credentials.

To promote this aim, the undersigned desire information as follows, namely:

1. Is your state organized for Sunday-school work? If so, please send us the names, with the address in full, of the officers of your organization. We shall be glad to hear from every official member of the organization, that we may secure as full information as possible.

2. If your state is not organized for Sunday-school work, who in it would most likely meet the demand in selecting and securing representative men as delegates?

In this case, let all who have an opinion write it, nominating men for the state committee and for delegates. Please give name, post-office address, and denominational connection.

Responses to this call are earnestly invited, and should be sent at once. In this way, a truly representative and national convention will be secured.

Communications may be addressed to the chairman, or to any member of the committee.

Fraternally, J. Bennet Tyler, chairman, 7 Bible House, New York; John H. Vincent, 805 Broadway, New York; George A. Peltz, 530 Arch street, Philadelphia; Samuel A. Nelson, Charleston, S. C.; S. Boykin, Macon, Georgia; William P. Paxson, St. Charles, Mo.; William Roberts, Portland, Oregon; George H. Hare, San José, Cal.

Home of Benedict Arnold.

NORWICH, Ct., August 11, 1871.

To the right of the avenue leading from the city of Norwich to the old town, and about a quarter of a mile beyond the city limits, stands the beautiful residence of Mr. James L. Ripley. A little to the south of this house and just outside the lawn, may be seen a deserted spot of ground, entirely overgrown with rank weeds, and in its centre a small clump of bushes. This neglected spot, which would scarcely attract the notice of the passer-by, is filled with historic interest. It is the site of the old Arnold house, the birth-place of that arch-traitor Benedict Arnold. The clump of bushes surrounds the well—the only relict now remaining—which may be seen from the road, with its curbing and well-shed almost complete, but showing evident signs of decay. The old house stood for many years after the Revolution, and is said to have been a very plain, wooden structure, not unlike many of its neighbors. For a long time before it was destroyed, it had the reputation of being haunted. Family after family attempted to live in it, but for some cause soon vacated. In fact a curse seemed to rest upon the whole place, until the house was finally torn to pieces. At the time of its destruction, in 1853, it still bore the marks of its old occupants. The weather-boards were defaced here and there, by having been whittled with a penknife. Pencil-marks were frequent about the building, while occasionally the initials B. A. appeared—a significant monument of the restless boy and bold, adventuresome man, for whom they stood!

Judge Shipman, an old resident of Norwich, now gone to his rest, who knew the Arnold family, used to tell some very interesting stories about young Benedict, whom he characterized as a very mischievous and even vicious lad. Even among his school-mates, he was the acknowledged leader in every deed of daring or midnight exploit planned against the neighbors. In fact, he was the "bully" of the crowd. In addition to this trait, he possessed an exceedingly restless spirit, and was always anxious to break beyond the bounds of parental restraint, and travel in foreign lands, his own master. This feature of his character is admirably brought out in an anecdote which the Judge has told of him. One day a neighbor died from an attack of the small-pox, and to prevent the contagion from spreading, his friends placed his body in a deserted house near by, and at night, locking up the house, left it, with its contents, unguarded. That night young Benedict slipped away from home, went to the house, and crawling through a window, rolled himself over the dead body two or three times, and then returned to his home again. In the morning the affair was found out, and young Arnold brought to terms. When asked why he had done so foolish a thing, he replied that he had often heard that if a man was to become a great traveler, he ought to take the small-pox before he left home, "and," said Benedict, "I intend to travel, and thought this would be a good chance to take it." "But," said the old Judge, "the fellow was so corrupt it wouldn't take."

The last of the Arnold race that lived in the old house, were two of Benedict's cousins—eccentric old maids—who have left behind them a reputation not at all to be envied. I have heard Dr. Arms, pastor of the First Congregational church, speak of visiting them one day, together with a gentleman who was engaged in looking up some old landmark. Their rap at the door was answered by one of the women in person, arrayed in soiled garments, with her feet bare, and her hair disheveled, showing evident signs of neglect. In fact her whole appearance was revolting rather than otherwise, yet in strict keeping with her accustomed manner of life. The two cousins finally died—one in the Alms-house—and the property passed into other hands, and now the whole Arnold connection, upon whom the decrees of Divine justice seem to have rested heavily, have been obliterated from the community. Truly, "the wages of sin is death!"

Much injustice has undoubtedly been done the character of Benedict Arnold. His crime appears so heinous that we seldom stop to consider the great temptation to which he was subject. That he was slighted, cannot be doubted. That his proud, ambitious spirit was severely tried, until it was chafed into a glowing blaze, by seeing others inferior to himself thrust forward into positions of honor, while he was kept back, is too true. All must acknowledge him to have been a brave, skillful, general; but when we have said this, we can go but little farther. Like a jutting cliff which can never be worn away, his great crime stands out before the world, absorbing his better traits, and by all posterity down to the remotest ages, Benedict Arnold's name will be prefixed by that stinging epithet, Traitor.

BONIVARD.

The Natural Theology of the Future.

Canon Kingsley, in *Macmillan's Magazine*, writes:—"We might accept all that Mr. Darwin, all that Professor Huxley, has so learnedly and so acutely written on physical science, and yet preserve our natural theology on exactly the same basis as that on which Butler and Paley left it. That we should have to develop it, I do not deny. That we should have to relinquish it, I do.

Let me press this thought earnestly on you. I know that many wiser and better men than I, have fears on this point. I cannot share in them.

All, it seems to me, that the new doctrines of evolution demand is this: We all agree—for the fact is patent—that our own bodies, and, indeed, the body of every living creature, are evolved from a seemingly simple germ by natural laws, wihout any visible action of any designing will or mind, into the full organization of a human or other creature. Yet, we do not say, on that account, 'God did not create me: I only grew.' We hold, in this case, to our old idea, and say, 'If there be evolution, there must be an evolver.' Now, the new physical theories only ask us, it seems to me, to extend this conception to the whole universe; to believe that not individuals merely, but whole varieties and races, the total organized life on this planet, and, it may be, the total organization of the universe, have been evolved as our bodies are, by natural laws acting through circumstances. This may be true, or may be false. But all its truth can do to the natural theologian, will be to make him believe that the Creator bears the same relation to the whole universe as that Creator undeniably bears to every individual human body.

For, suppose, gentlemen, that all the species of Orchids, and not only they, but their congeners—the Gingers, the Arrowroots, the Bananas—are all the descendants of one original form, which was most probably nearly allied to the Snowdrop and the Iris, what then? Would that be one whit more wonderful, more unworthy of the wisdom and power of God, than if they were, as most believe, created each and all at once, with their minute, and often imaginary, shades of difference? What would the natural theologian have to say, were the first theory true, save that God's works are even more wonderful than he always believed them to be? As for the theory being impossible, we must leave the discussion of that to physical students. It is not for us clergymen to limit the power of God. 'Is anything too hard for the Lord?' asked the prophet of old; and we have a right to ask it as long as time shall last. If it be said that natural selection is too simple a cause to produce such fantastic variety, that, again, is a question to be settled exclusively by physical students. All that we have to say on the matter, is, that we always knew God works by very simple means; that the whole universe, as far as we could discern it, was one concatenation of the most simple means; that it was wonderful, yea, miraculous, in our eyes, that a child should resemble its parents, that the raindrops should make the grass grow, that the grass should become flesh, and the flesh substance for the thinking brain of man. Ought God to seem less or more august in our eyes, when we are told that his means are even more simple than we supposed? We held him to be almighty and all-wise, are we to reverence him less, or more, if we hear that his might is greater, his wisdom deeper, than we ever dreamed? We believed that his care was over all his works; that his providence watched perpetually over the whole universe. We were taught—some of us, at least—by Holy Scripture, to believe that the whole history of the universe was made up of special providences. If, then, that should be true which Mr. Darwin writes—'It may be metaphorically said that natural selection is daily and hourly scrutinizing, throughout the world, every variation, even the slightest; rejecting that which is bad, preserving and adding up that which is good, silently and incessantly working, whenever and wherever opportunity offers, at the improvement of every organic being'—if that, I say, were proven to be true, ought God's care and God's providence to seem less, or more, magnificent in our eyes? Of old, it was said by Him, without whom nothing is made, 'My Father worketh hitherto, and I work.' Shall we quarrel with science if she shows how these words are true? What, in one word, should we have to say but this?—'We knew of old that God was so wise that he could make all things; but, behold, he is so much wiser even than that, that he can make all things make themselves good.'

But it may be said: 'These notions are contrary to scripture.' I must beg very humbly, but very firmly, to demur to that opinion. Scripture says that God created, but it nowhere defines that term. The means, the 'How' of creation, is nowhere specified. Scripture, again, says that organized beings were produced each according to their kind; but it nowhere defines that term. What a kind includes—whether it includes or not the capacity of varying, which is the question in point—is nowhere specified. And I think it a most important rule in scriptural exegesis, to be most cautious as to limiting the meaning of any term which scripture itself has not limited, lest we find ourselves putting into the teaching of scripture our own human theories or prejudices. * * *

Let us rather look with calmness, and even with hope and goodwill, on these new theories; for, correct or incorrect, they surely mark a tendency toward a more, not a less, scriptural view of nature. * * * Nor would it interfere with my theological creed, if any, or all, of them were proved to be true to-morrow. I mention them only to show that beneath all these theories, true or false, still lies the unknown *x*. Scientific men are becoming more and more aware of it; I had almost said, ready to worship it. More and more, the noblest-minded of them are engrossed by the mystery of that unknown and truly miraculous element in nature, which is always escaping them though they cannot escape it. How should they escape it? Was it not written of old, 'Whither shall I go from thy presence, or whither shall I flee from thy spirit?'

Ah, that we clergy would summon up courage to tell them that! Courage to tell them—what need not hamper for a moment the freedom of their investigations, what will add them a sanction, I may say, a sanctity—that the unknown *x* which lies below all phenomena, which is forever at work on all phenomena, on the whole and every part of the whole, down to the coloring of every leaf and the curdling of every cell of protoplasm, is none other than that which the old Hebrews called (by a metaphor, no doubt—for how can man speak of the unseen, save in metaphors drawn from the seen?—but by the only metaphor adequate to express the perpetual and omnipresent miracle) 'The Breath of God; The Spirit who is the Lord and Giver of Life.'"

The National Council.

A considerable comment has been passed upon the proposed National Council of Congregational churches, by the press of different denominations. Much of the language used savors of ignorance, and much of ridicule. There seem to be those who either cannot, or will not, understand the Congregational polity. It is assumed, by some, that the plan of a national council is practically a surrender of aneient principles. But the "how" of such surrender is not defined. If a local council does not interfere with the independency of the churches in a given community, will an enlarged representative council interfere with independency in an enlarged sphere? Look at the facts for a moment. On December 15th, it is proposed to hold a council at Oberlin, Ohio, which shall have representatives from the local conferences throughout the country. The authority and internal affairs of no single church will be, nor can be, in the least touched by the larger body. In plain words, the substance of the matter is, that the individual churches desire to bring themselves into more intimate and effective fellowship for certain ends. They meet this desire by sending representatives to a specified place at a specified time, for the purpose of consulting frankly about common interests. It is believed that thus the aggregate wisdom and experience of the church can be evoked and appropriated for benevolent and pious ends. All sections, conditions, and phases of belief within the body will be represented, and it would indeed be strange if some good would not result to the churches. When the council closes its deliberations, each church will remain in authority and responsibility precisely as before. But as to general, religious, and denominational work, wiser, broader, and more harmonious action will be secured. The delegates to the council will return to their fields of labor without having added to, or taken from, the churches a single right or privilege. All that they can claim as having accomplished, may be summed up in one word—counsel. New channels of christian activity may be opened, new methods may be devised, or old methods may be modified, but the distinctive principles of Congregationalism will remain intact. As heretofore, the Congregational body has conducted its benevolent work in union with other bodies; there has never been that call made upon its polity to apply itself as in other denominations. How far this polity can reach without the surrender of any vital principle, no prudent man will dare to affirm. But, to affirm, as *Zion's Herald* does, or to hint, as some Presbyterian journals do, that the proposed National Council involves the rupture or essential modification of Congregational principles, can only provoke a smile from intelligent Puritans.

This much will be conceded—and it may account for the mistaken views of so many outsiders—the denomination has awakened to a new denominational life; it has learned that other bodies do not value the "union principle;" it feels that it has long enough been the nursery of the Presbyterian church, furnishing the best of editors, professors, and pastors; it begins to feel that there is such a thing as being "generous to a fault," and caring for others at expense of self; it has determined to accept of the withdrawal of other bodies from co-operative work, as a fact that cannot be helped, and will henceforth act for itself through its own constituted agencies; it will love other bodies none the less, but exert itself all the more; it will hold annual or triennial councils as it sees fit, asking a permit of no outsider; it will mind its own business, none the less rejoicing that it has furnished so much "brains" and piety for other churches; it hopes to grow and occupy "much land," and do valiant service for Christ and the church. All this it hopes to do, and, yet, not surrender one jot or tittle of the distinguishing principles of Puritan faith or polity.—*Boston correspondence of the "Christian Intelligencer."*

THE first step toward happiness is to forget one's self.

Earnestness in Religion.

We read in the gospel of some who followed Christ a little way, but so soon as he began to show the real nature of his kingdom, they went back and walked no more with him. How very like is the inconstancy of many in our day! They are willing to follow Christ until they are required to sacrifice some erroneous opinions, or give up some sinful habit, or undertake some self-sacrificing work; but when they find that christian discipleship really means something, and that they are expected to be earnest, positive, and decided followers of the Holy One, they fall back and take position among the spectators who are looking upon the battle-field. They are friends of religion so long as it offers them flowery beds of ease, but they take alarm so soon as they hear the Lord saying, "If any man will be my disciple, let him take up his cross and follow me."

The promise is: "Then shall ye know if ye follow on to know the Lord." Where there is constancy in examining the scriptures, in attending upon the means of grace, and in giving earnest heed to the great matters of the gospel, there will be steady growth in spiritual knowledge, and only there. And so, when it comes to the discharge of religious duties, it is practice here, as elsewhere, which makes hard things easy. There is a fable told of a pendulum which resolved to cease its vibrations, because it had so many hours, days, and years before it. There seemed so much to be done, that it concluded to do nothing at all. But, afterward, it reflected that for each portion of its work there was an alloted time; that it was not required to do in an hour the work of a day, nor in a day the work of a year, but that each moment had its allotted duty, and that what was well done could be done only at the right time. So there are those who shrink dismayed by the many duties of a christian course. Yet, if they would but remember that every portion of duty has its place and time, and that according to the day is the strength that is given, they might become as regular, active, and diligent as the pendulum which goes on beating off the seconds, until seconds grow to years, and years rise up into the vast horizon of eternity.

It is not to be denied that great hindrances to religious improvement are encountered by all. There is the weakness of the flesh, halting when the spirit is willing, and the imperfect faith, hesitating when a cloud rests upon the way, and the false imaginings of an evil heart, corrupted by dalliance with deceitful expectations. But, after all, there can be nothing of burden or temptation placed on or before the christian, for which there is not grace given to ensure victory. He has no excuse for hesitation, irresolution, or fretfulness in his Master's service, but rather everything to cheer his soul, and invigorate him in his pursuit of the incorruptible crown.

Why, then, it may be asked, are there so many unsteady, vacillating, and halting disciples? How comes it that many run well for a little time and then falter, and, perhaps, desert the cause they have vowed to serve? Like Mr. Talkative and Mr. Worldly-wise, in Bunyan's allegory, who undertook to keep company with Christian, many think it will not do to be too earnest in things of religion, and so give offence to a world that hates the fanaticism of virtue, but applauds the fanaticism of vice.

There can be no mistake in saying that the terrible want of much of the piety of our day, is the want of earnestness. Men are earnest in seeking wealth, pleasure, and power, but how few stir up themselves to take fast hold of their religious obligations! The sin of the Laodiceans caused the church there to be rejected, and it is also the sin which to-day lies high upon the threshold of Zion, preventing multiudes from coming to her solemn feasts. Where are the fervor, the zeal, the earnestness, and the constancy which are necessary to such discipleship as in times past made the gospel a mighty power among the people? There cannot be constancy, fortitude, and courage, where earnestness is lacking; and if any one, on personal examination, finds little contentment while estimating the little he is trying to do, let him be sure that it is owing to a want of becoming earnestness and persevering fidelity.—*Christian Intelligencer.*

BIBLE MEASURES.—For the benefit of those who are not very well posted in Biblical affairs, we print the following paragraphs in relation to Bible measurements:

A day's journey is thirty-three and one-fifth miles.

A Sabbath-day's journey was about an English mile.

A cubit is twenty-two inches.

Ezekiel's reed was seven feet.

A hand's breadth is equal to three and five-eighths inches.

A shekel of gold was $8.09.

A talent of silver was $538.32.

A talent of gold was $3,800.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A garah was a cent.

A mite was a cent.

An epha, or bath, contains seven gallons and five pints.

A bin was one gallon and two pints.

A firkin was seven pints.

An omer was six pints.

A cab was three pints.

HAPPINESS is having what one likes; contentment is liking what one has; but contentment is only the pale ghost of happiness.

Temperance Column.

The Wine Question in Bible-Lands.

BY REV. J. H. SHEDD, OF OROOMIAH, PERSIA.

As a missionary, I have taken a deep interest in the discussion of the temperance question which has appeared in the papers, the past few weeks. In our missionary work in the "Far East," we have the demon of intemperance to fight as well as in America. The difficulty of the problem is not removed because we are in Bible-lands. Perhaps a brief account of our experience with this fearful subject, may contribute to a right understanding of the Bible method of dealing with it.

First: Our experience gives no comfort to those friends of temperance who think they find, in an abundance of pure and cheap wine, a remedy for intemperance. We never have found wine an ally to the temperance cause. The region around the lake of Oroomiah is the land of vineyards. Grapes often sell at three pounds for a cent, and a gallon of wine costs but a pittance. Ever since the days of Noah, that region has been the home of the vine. For the fall months, grapes form one of the chief articles of diet. The preserved products of the vineyard are raisins, grape-molasses, and wine. The wine is made in a very primitive manner, and is entirely unadulterated. All the varieties are very light, I believe, compared with those of Europe. If any in the world are harmless, they are.

But the fact remains that beastly intemperance is the besetting sin of the people. The habit of the nominal christian—Nestorian and Armenian—when no reformation is effected, is to drink wine, as the camel drinks water, in enormous quantities. There is this peculiarity, also, that usually the drinking is done between the vintage and spring. The wine is exhausted at the Easter feast. During the wine season, beastly drunkenness is too common to excite comment. I have been in large villages on a feast day, when it was nearly impossible to find a sober man in the place. The corruption of morals, the degradation of mind, the midnight carousals, the losses from riotous living, from idleness, quarreling, and crime, are too enormous to be exaggerated. The wine weddings, with their train of evils, are the enemy of the christian peasant, and the source of death and misery that often crush him and break up his home. Many acquire the passion for stimulants, and pass from wine to *arrack*, a rum distilled from raisins. Thus wine is a mocker, and multitudes are in the road to ruin through the curse of strong drink. Among the nominal christians of Persia, and many other parts of the East, the worst destroyer of the soul, and obstacle to the gospel, is wine and the attendant intemperance.

Second: The evil cannot be met by a feeble and half-hearted resistance. He who has an idea that the followers of Christ can indulge as they please, can pass the wine-cup with every guest, attend the convivial feasts and weddings, and still keep themselves undefiled, is utterly in error. The remedy must be decisive and complete antagonism to that demon which is doing more than any other one thing to dishonor God, and to destroy the souls of men.

The conviction among the most devoted and thoughtful native christians of the East, is, that total abstinence—not enforced by an outside pressure, but adopted as *a principle of conscience*—is the only remedy. Anything short of this opens the way to so many exceptions, lapses, and disastrous examples, that it is unsafe, and, in our day, at least, never can produce a pure and self-denying church, nor stem the destroying tide of intemperance. But on what ground shall total abstinence be argued and enforced?—*The Interior.*

HOW DRUNKENNESS IS PRODUCED.—A sudden mental emotion can send too much blood to the brain; or, too great mental excitement does the same thing. It is the essential nature of all wines and spirits to send an increased amount of blood to the brain. The first effect of taking a glass of wine, or stronger form of alcohol, is to send the blood there faster than common; hence, it quickens the circulation; that reddens the face; it increases the activity of the brain, and it works faster, and so does the tongue. But, as the blood goes to the brain faster than common, it returns faster, and no special permanent harm results. But, supposing a man keeps on drinking, the blood is sent to the brain so much faster, in such large quantities that, in order to make room for it, the arteries have to enlarge themselves. They increase in size, and in doing so, press against the more yielding flaccid veins which carry the blood to the brain, and thus diminish their size—their bore. The result is, the blood is not only carried to the arteries of the brain faster than is natural or healthful, but it is prevented from leaving it as fast as usual; hence, a double set of causes of death are set in operation. Hence, a man may drink enough brandy, or other spirit, in a few hours, or even minutes, to bring on a fatal attack of apoplexy. This is literally being dead drunk.—*Hall's Journal of Health.*

A FRIEND should be one in whose understanding and virtue we can equally confide, and whose opinion we can value at once for its justness and its sincerity.

SENSE shines with a double lustre when it is set in humility. An able and yet humble man is a jewel worth a kingdom.

Ministerial and Church Directory.

Location.	Name.	Pastor.	Supt. Sab. School.
CALIFORNIA.	*Congregational.*		
Anaheim	Congregational	Rev. Josiah Bates	
Angels Camp	Congregational	Rev. J. L. Jones, Acting	
Antioch	First Congregational	Rev. A. H. Johnson, Acting	
Atalanta	Congregational	Rev. J. N. Hubbard, Acting	Deacon H. W. Brewer
Benicia	First Congregational	Rev. W. L. Jones, Acting	
Benicia	Principal Female Semr'y	Rev. C. H. Pope	
Cache Creek	First Congregational		
Chico	First Congregational	Rev. J. M. Woodman, Acting	
Cherokee Flat	First Congregational	Rev. J. W. Brier, Sr., Acting	
Clayton	First Congregational	Rev. J. R. Bradshaw	
Cloverdale	First Congregational		
Coloma	First Congregational		
Copperopolis	First Congregational	J. L. Jones, Acting	
Dixon	First Congregational	Rev. George Morris, Acting	
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Eden Plain	First Congregational	Rev. R. Graves	
Eureka	First Congregational	Rev. J. T. Wills	
Folsom	First Congregational		
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Haywards	Eden Congregational	Rev. B. N. Seymour	
Hydesville	Congregational	Rev. L. W. Winslow, Acting	
Lincoln	First Congregational	Rev. O. A. Ross, Acting	
Lockeford	First Congregational	Rev. W. D. Bishop	
Los Angeles	First Congregational	Rev. I. W. Atherton, Acting	
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Murphy's	First Congregational	Rev. J. L. Jones, Acting	
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Oakland, Broadway bet 10th and 11th	First Congregational		Dr. R. E. Cole
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Oakland	Prof. Theol. Seminary	Rev. George Mooar, D.D.	
Oakland	Editor of Bulletin	Rev. W. C. Bartlett	
Oakland	Prof. University California	Rev. M. Kellogg	
Oakland	Editor of Pacific	Rev. S. V. Blakeslee	
Oakland	Without charge	Rev. J. E. Benton	
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Poland	First Congregational	Rev. Mr. Bishop	
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Rocklin	Congregational		
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San Bernardino	First Congregational	Rev. J. Bates	
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San Francisco, Taylor near Geary	Second Congregational	Rev. J. Kimball	R. Thompson
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The Natural Theology of the Future.

Canon Kingsley, in *Macmillan's Magazine*, writes:—"We might accept all that Mr. Darwin, all that Professor Huxley, has so learnedly and so acutely written on physical science, and yet preserve our natural theology on exactly the same basis as that on which Butler and Paley left it. That we should have to develop it, I do not deny. That we should have to relinquish it, I do.

Let me press this thought earnestly on you. I know that many wiser and better men than I, have fears on this point. I cannot share in them.

All, it seems to me, that the new doctrines of evolution demand is this: We all agree—for the fact is patent—that our own bodies, and, indeed, the body of every living creature, are evolved from a seemingly simple germ by natural laws, wihout any visible action of any designing will or mind, into the full organization of a human or other creature. Yet, we do not say, on that account, 'God did not create me: I only grew.' We hold, in this case, to our old idea, and say, 'If there be evolution, there must be an evolver.' Now, the new physical theories only ask us, it seems to me, to extend this conception to the whole universe; to believe that not individuals merely, but whole varieties and races, the total organized life on this planet, and, it may be, the total organization of the universe, have been evolved as our bodies are, by natural laws acting through circumstances. This may be true, or may be false. But all its truth can do to the natural theologian, will be to make him believe that the Creator bears the same relation to the whole universe as that Creator undeniably bears to every individual human body.

For, suppose, gentlemen, that all the species of Orchids, and not only they, but their congeners—the Gingers, the Arrowroots, the Bananas—are all the descendants of one original form, which was most probably nearly allied to the Snowdrop and the Iris, what then? Would that be one whit more wonderful, more unworthy of the wisdom and power of God, than if they were, as most believe, created each and all at once, with their minute, and often imaginary, shades of difference? What would the natural theologian have to say, were the first theory true, save that God's works are even more wonderful than he always believed them to be? As for the theory being impossible, we must leave the discussion of that to physical students. It is not for us clergymen to limit the power of God. 'Is anything too hard for the Lord?' asked the prophet of old; and we have a right to ask it as long as time shall last. If it be said that natural selection is too simple a cause to produce such fantastic variety, that, again, is a question to be settled exclusively by physical students. All that we have to say on the matter, is, that we always knew God works by very simple means; that the whole universe, as far as we could discern it, was one concatenation of the most simple means; that it was wonderful, yea, miraculous, in our eyes, that a child should resemble its parents, that the raindrops should make the grass grow, that the grass should become flesh, and the flesh substance for the thinking brain of man. Ought God to seem less or more august in our eyes, when we are told that his means are even more simple than we supposed? We held him to be almighty and allwise, are we to reverence him less, or more, if we hear that his might is greater, his wisdom deeper, than we ever dreamed? We believed that his care was over all his works; that his providence watched perpetually over the whole universe. We were taught—some of us, at least—by Holy Scripture, to believe that the whole history of the universe was made up of special providences. If, then, that should be true which Mr. Darwin writes—'It may be metaphorically said that natural selection is daily and hourly scrutinizing, throughout the world, every variation, even the slightest; rejecting that which is bad, preserving and adding up that which is good, silently and incessantly working, whenever and wherever opportunity offers, at the improvement of every organic being'—if that, I say, were proven to be true, ought God's care and God's providence to seem less, or more, magnificent in our eyes? Of old, it was said by Him, without whom nothing is made, 'My Father worketh hitherto, and I work.' Shall we quarrel with science if she shows how these words are true? What, in one word, should we have to say but this?—'We knew of old that God was so wise that he could make all things; but, behold, he is so much wiser even than that, that he can make all things make themselves good.'

But it may be said: 'These notions are contrary to scripture.' I must beg very humbly, but very firmly, to demur to that opinion. Scripture says that God created, but it nowhere defines that term. The means, the 'How' of creation, is nowhere specified. Scripture, again, says that organized beings were produced each according to their kind; but it nowhere defines that term. What a kind includes—whether it includes or not the capacity of varying, which is the question in point—is nowhere specified. And I think it a most important rule in scriptural exegesis, to be most cautious as to limiting the meaning of any term which scripture itself has not limited, lest we find ourselves putting into the teaching of scripture our own human theories or prejudices. * * *

Let us rather look with calmness, and even with hope and goodwill, on these new theories; for, correct or incorrect, they surely mark a tendency toward a more, not a less, scriptural view of nature. * * * Nor would it interfere with my theological creed, if any, or all, of them were proved to be true to-morrow. I mention them only to show that beneath all these theories, true or false, still lies the unknown *x*. Scientific men are becoming more and more aware of it; I had almost said, ready to worship it. More and more, the noblest-minded of them are engrossed by the mystery of that unknown and truly miraculous element in nature, which is always escaping them though they cannot escape it. How should they escape it? Was it not written of old, 'Whither shall I go from thy presence, or whither shall I flee from thy spirit?'

Ah, that we clergy would summon up courage to tell them that! Courage to tell them—what need not hamper for a moment the freedom of their investigations, what will add them a sanction, I may say, a sanctity—that the unknown *x* which lies below all phenomena, which is forever at work on all phenomena, on the whole and every part of the whole, down to the coloring of every leaf and the curdling of every cell of protoplasm, is none other than that which the old Hebrews called (by a metaphor, no doubt—for how can man speak of the unseen, save in metaphors drawn from the seen?—but by the only metaphor adequate to express the perpetual and omnipresent miracle) 'The Breath of God; The Spirit who is the Lord and Giver of Life.'"

The National Council.

A considerable comment has been passed upon the proposed National Council of Congregational churches, by the press of different denominations. Much of the language used savors of ignorance, and much of ridicule. There seem to be those who either cannot, or will not, understand the Congregational polity. It is assumed, by some, that the plan of a national council is practically a surrender of aneient principles. But the "how" of such surrender is not defined. If a local council does not interfere with the independency of the churches in a given community, will an enlarged representative council interfere with independency in an enlarged sphere? Look at the facts for a moment. On December 15th, it is proposed to hold a council at Oberlin, Ohio, which shall have representatives from the local conferences throughout the country. The authority and internal affairs of no single church will be, nor can be, in the least touched by the larger body. In plain words, the substance of the matter is, that the individual churches desire to bring themselves into more intimate and effective fellowship for certain ends. They meet this desire by sending representatives to a specified place at a specified time, for the purpose of consulting frankly about common interests. It is believed that thus the aggregate wisdom and experience of the church can be evoked and appropriated for benevolent and pious ends. All sections, conditions, and phases of belief within the body will be represented, and it would indeed be strange if some good would not result to the churches. When the council closes its deliberations, each church will remain in authority and responsibility precisely as before. But as to general, religious, and denominational work, wiser, broader, and more harmonious action will be secured. The delegates to the council will return to their fields of labor without having added to, or taken from, the churches a single right or privilege. All that they can claim as having accomplished, may be summed up in one word—counsel. New channels of christian activity may be opened, new methods may be devised, or old methods may be modified, but the distinctive principles of Congregationalism will remain intact. As heretofore, the Congregational body has conducted its benevolent work in union with other bodies; there has never been that call made upon its polity to apply itself as in other denominations. How far this polity can reach without the surrender of any vital principle, no prudent man will dare to affirm. But, to affirm, as *Zion's Herald* does, or to hint, as some Presbyterian journals do, that the proposed National Council involves the rupture or essential modification of Congregational principles, can only provoke a smile from intelligent Puritans.

This much will be conceded—and it may account for the mistaken views of so many outsiders—the denomination has awakened to a new denominational life; it has learned that other bodies do not value the "union principle;" it feels that it has long enough been the nursery of the Presbyterian church, furnishing the best of editors, professors, and pastors; it begins to feel that there is such a thing as being "generous to a fault," and caring for others at expense of self; it has determined to accept of the withdrawal of other bodies from co-operative work, as a fact that cannot be helped, and will henceforth act for itself through its own constituted agencies; it will love other bodies none the less, but exert itself all the more; it will hold annual or triennial councils as it sees fit, asking a permit of no outsider; it will mind its own business, none the less rejoicing that it has furnished so much "brains" and piety for other churches; it hopes to grow and occupy "much land," and do valiant service for Christ and the church. All this it hopes to do, and, yet, not surrender one jot or tittle of the distinguishing principles of Puritan faith or polity.—*Boston correspondence of the "Christian Intelligencer."*

The first step toward happiness is to forget one's self.

Earnestness in Religion.

We read in the gospel of some who followed Christ a little way, but so soon as he began to show the real nature of his kingdom, they went back and walked no more with him. How very like is the inconstancy of many in our day! They are willing to follow Christ until they are required to sacrifice some erroneous opinions, or give up some sinful habit, or undertake some self-sacrificing work; but when they find that christian discipleship really means something, and that they are expected to be earnest, positive, and decided followers of the Holy One, they fall back and take position among the spectators who are looking upon the battle-field. They are friends of religion so long as it offers them flowery beds of ease, but they take alarm so soon as they hear the Lord saying, "If any man will be my disciple, let him take up his cross and follow me."

The promise is: "Then shall ye know if ye follow on to know the Lord." Where there is constancy in examining the scriptures, in attending upon the means of grace, and in giving earnest heed to the great matters of the gospel, there will be steady growth in spiritual knowledge, and only there. And so, when it comes to the discharge of religious duties, it is practice here, as elsewhere, which makes hard things easy. There is a fable told of a pendulum which resolved to cease its vibrations, because it had so many hours, days, and years before it. There seemed so much to be done, that it concluded to do nothing at all. But, afterward, it reflected that for each portion of its work there was an alloted time; that it was not required to do in an hour the work of a day, nor in a day the work of a year, but that each moment had its allotted duty, and that what was well done could be done only at the right time. So there are those who shrink dismayed by the many duties of a christian course. Yet, if they would but remember that every portion of duty has its place and time, and that according to the day is the strength that is given, they might become as regular, active, and diligent as the pendulum which goes on beating off the seconds, until seconds grow to years, and years rise up into the vast horizon of eternity.

It is not to be denied that great hindrances to religious improvement are encountered by all. There is the weakness of the flesh, halting when the spirit is willing, and the imperfect faith, hesitating when a cloud rests upon the way, and the false imaginings of an evil heart, corrupted by dalliance with deceitful expectations. But, after all, there can be nothing of burden or temptation placed on or before the christian, for which there is not grace given to ensure victory. He has no excuse for hesitation, irresolution, or fretfulness in his Master's service, but rather everything to cheer his soul, and invigorate him in his pursuit of the incorruptible crown.

Why, then, it may be asked, are there so many unsteady, vacillating, and halting disciples? How comes it that many run well for a little time and then falter, and, perhaps, desert the cause they have vowed to serve? Like Mr. Talkative and Mr. Worldlywise, in Bunyan's allegory, who undertook to keep company with Christian, many think it will not do to be too earnest in things of religion, and so give offence to a world that hates the fanaticism of virtue, but applauds the fanaticism of vice.

There can be no mistake in saying that the terrible want of much of the piety of our day, is the want of earnestness. Men are earnest in seeking wealth, pleasure, and power, but how few stir up themselves to take fast hold of their religious obligations! The sin of the Laodiceans caused the church there to be rejected, and it is also the sin which to-day lies high upon the threshold of Zion, preventing multiudes from coming to her solemn feasts. Where are the fervor, the zeal, the earnestness, and the constancy which are necessary to such discipleship as in times past made the gospel a mighty power among the people? There cannot be constancy, fortitude, and courage, where earnestness is lacking; and if any one, on personal examination, finds little contentment while estimating the little he is trying to do, let him be sure that it is owing to a want of becoming earnestness and persevering fidelity.—*Christian Intelligencer.*

Bible Measures.—For the benefit of those who are not very well posted in Biblical affairs, we print the following paragraphs in relation to Bible measurements:

A day's journey is thirty-three and one-fifth miles.

A Sabbath-day's journey was about an English mile.

A cubit is twenty-two inches.

Ezekiel's reed was seven feet.

A hand's breadth is equal to three and five-eighths inches.

A shekel of gold was $8.09.

A talent of silver was $538.32.

A talent of gold was $3,800.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A garah was a cent.

A mite was a cent.

An epha, or bath, contains seven gallons and five pints.

A bin was one gallon and two pints.

A firkin was seven pints.

An omer was six pints.

A cab was three pints.

Happiness is having what one likes; contentment is liking what one has; but contentment is only the pale ghost of happiness.

Temperance Column.

The Wine Question in Bible-Lands.

BY REV. J. H. SHEDD, OF OROOMIAH, PERSIA.

As a missionary, I have taken a deep interest in the discussion of the temperance question which has appeared in the papers, the past few weeks. In our missionary work in the "Far East," we have the demon of intemperance to fight as well as in America. The difficulty of the problem is not removed because we are in Bible-lands. Perhaps a brief account of our experience with this fearful subject, may contribute to a right understanding of the Bible method of dealing with it.

First: Our experience gives no comfort to those friends of temperance who think they find, in an abundance of pure and cheap wine, a remedy for intemperance. We never have found wine an ally to the temperance cause. The region around the lake of Oroomiah is the land of vineyards. Grapes often sell at three pounds for a cent, and a gallon of wine costs but a pittance. Ever since the days of Noah, that region has been the home of the vine. For the fall months, grapes form one of the chief articles of diet. The preserved products of the vineyard are raisins, grape-molasses, and wine. The wine is made in a very primitive manner, and is entirely unadulterated. All the varieties are very light, I believe, compared with those of Europe. If any in the world are harmless, they are.

But the fact remains that beastly intemperance is the besetting sin of the people. The habit of the nominal christian—Nestorian and Armenian—when no reformation is effected, is to drink wine, as the camel drinks water, in enormous quantities. There is this peculiarity, also, that usually the drinking is done between the vintage and spring. The wine is exhausted at the Easter feast. During the wine season, beastly drunkenness is too common to excite comment. I have been in large villages on a feast day, when it was nearly impossible to find a sober man in the place. The corruption of morals, the degradation of mind, the midnight carousals, the losses from riotous living, from idleness, quarreling, and crime, are too enormous to be exaggerated. The wine weddings, with their train of evils, are the enemy of the christian peasant, and the source of death and misery that often crush him and break up his home. Many acquire the passion for stimulants, and pass from wine to *arrack*, a rum distilled from raisins. Thus wine is a mocker, and multitudes are in the road to ruin through the curse of strong drink. Among the nominal christians of Persia, and many other parts of the East, the worst destroyer of the soul, and obstacle to the gospel, is wine and the attendant intemperance.

Second: The evil cannot be met by a feeble and half-hearted resistance. He who has an idea that the followers of Christ can indulge as they please, can pass the wine-cup with every guest, attend the convivial feasts and weddings, and still keep themselves undefiled, is utterly in error. The remedy must be decisive and complete antagonism to that demon which is doing more than any other one thing to dishonor God, and to destroy the souls of men.

The conviction among the most devoted and thoughtful native christians of the East, is, that total abstinence—not enforced by an outside pressure, but adopted as *a principle of conscience*—is the only remedy. Anything short of this opens the way to so many exceptions, lapses, and disastrous examples, that it is unsafe, and, in our day, at least, never can produce a pure and self-denying church, nor stem the destroying tide of intemperance. But on what ground shall total abstinence be argued and enforced?—*The Interior.*

How Drunkenness is Produced.—A sudden mental emotion can send too much blood to the brain; or, too great mental excitement does the same thing. It is the essential nature of all wines and spirits to send an increased amount of blood to the brain. The first effect of taking a glass of wine, or stronger form of alcohol, is to send the blood there faster than common; hence, it quickens the circulation; that reddens the face; it increases the activity of the brain, and it works faster, and so does the tongue. But, as the blood goes to the brain faster than common, it returns faster, and no special permanent harm results. But, supposing a man keeps on drinking, the blood is sent to the brain so much faster, in such large quantities that, in order to make room for it, the arteries have to enlarge themselves. They increase in size, and in doing so, press against the more yielding flaccid veins which carry the blood to the brain, and thus diminish their size—their bore. The result is, the blood is not only carried to the arteries of the brain faster than is natural or healthful, but it is prevented from leaving it as fast as usual; hence, a double set of causes of death are set in operation. Hence, a man may drink enough brandy, or other spirit, in a few hours, or even minutes, to bring on a fatal attack of apoplexy. This is literally being dead drunk.—*Hall's Journal of Health.*

A friend should be one in whose understanding and virtue we can equally confide, and whose opinion we can value at once for its justness and its sincerity.

Sense shines with a double lustre when it is set in humility. An able and yet humble man is a jewel worth a kingdom.

Ministerial and Church Directory.

Location.	Name.	Pastor.	Supt. Sab. School.
CALIFORNIA.	*Congregational.*		
Anaheim	Congregational	Rev. Josiah Bates	
Angels Camp	Congregational	Rev. J. L. Jones, Acting	
Antioch	First Congregational	Rev. A. H. Johnson, Acting	Deacon H. W. [illegible]
Atalanta	Congregational	Rev. J. N. Hubbard, Acting	
Benicia	First Congregational	Rev. W. L. Jones, Acting	
Benia	Principal Female Semr'y	Rev. C. H. Pope	
Cache Creek	First Congregational		
Chico	First Congregational	Rev. J. M. Woodman, Acting	
Cherokee Flat	First Congregational	Rev. J. W. Brier, Sr., Acting	
Clayton	First Congregational	Rev. J. R. Bradshaw	
Cloverdale	First Congregational		
Coloma	First Congregational		
Copperopolis	First Congregational	J. L. Jones, Acting	
Dixon	First Congregational	Rev. George Morris, Acting	
Dutch Flat	First Congregational	Rev. H. Cummings	
Eden Plain	First Congregational	Rev. R. Graves	
Eureka	First Congregational	Rev. J. T. Wills	
Folsom	First Congregational		
Grass Valley	First Congregational	Rev. T. G. Thurston, Acting	
Haywards	Eden Congregational	Rev. B. N. Seymour	
Hydesville	Congregational	Rev. L. W. Winslow, Acting	
Lincoln	First Congregational	Rev. O. A. Ross, Acting	
Lockeford	First Congregational	Rev. W. D. Bishop	
Los Angeles	First Congregational	Rev. I. W. Atherton, Acting	
Mokelumne Hill	First Congregational	Rev. J. M. McLain	
Murphy's	First Congregational	Rev. J. L. Jones, Acting	
National City	First Congregational		
Nevada City, cor Church and Main sts	First Congregational	Rev. A. Halliday, Acting	
Nortonville	First Congregational	Rev. J. Price	
Oakland, Broadway bet 10th and 11th	First Congregational		Dr. R. E. Cole
Oakland, at the Point	Second Congregational	Rev D. B. Gray	W. H. Craig
Oakland	Prof. Theol. Seminary	Rev. George Mooar, D.D.	
Oakland	Editor of Bulletin	Rev. W. C. Bartlett	
Oakland	Prof. University California	Rev. M. Kellogg	
Oakland	Editor of Pacific	Rev. S. V. Blakeslee	
Oakland	Without charge	Rev. J. E. Benton	
Oroville	First Congregational	Rev. J. W. Brier, Jr.	
Petaluma, cor Fifth and B streets	First Congregational	Rev. C. J. Hutchins	
Pescadero	First Congregational	Rev. G. R. Ellis, Acting	
Poland	First Congregational	Rev. Mr. Bishop	
Redwood	First Congregational	Rev. H. E. Jewett	
Rio Vista	Congregational	Rev. J. J. Powell	S. C. Brown
Rocklin	Congregational		
Sacramento, Sixth street, bet I and J	First Church of Christ	Rev. I. E. Dwinell, D.D	
San Andreas	First Congregational		
San Bernardino	First Congregational	Rev. J. Bates	
San Buenaventura	Congregational	Rev. W. C. Merritt	
San Francisco, cor Cal'a and Dupont	First Congregational	Rev. A. L. Stone, D.D	L. B. Benchley
San Francisco, Taylor near Geary	Second Congregational	Rev. J. Kimball	R. Thompson
San Francisco, cor Fifteenth & Mission	Third Congregational	Rev. W. C. Pond	William Johnston
San Francisco, bet Stockton & Powell	Green St. Congregational	Rev. E. Corwin	H. H. Lawrence
San Francisco, cor Sac'to and Drumm	Mariners', (undenomin'l)	Rev. J. Rowell	F. W. [illegible]
San Francisco	Supt. of A. H. M. Society	Rev. J. H. Warren	
San Francisco	Without charge	Rev. J. P. Moore	
San Francisco	Prof. Theolog'l Seminary	Rev. J. A. Benton D.D.	
San Francisco	Without charge	Rev. M. Harker	
San Juan	First Congregational		
San Mateo	First Congregational	Rev. T. H. Rouse	
Santa Barbara	First Congregational	Rev. E. M. Betts	
Santa Barbara	Editor	Rev. J. A. Johnson	
Santa Cruz	First Congregational	Rev. S. H. Willey	
Santa Rosa	Without charge	Rev. J. S. Berger	
Satacoy	First Congregational	Rev. S. Bristol, in charge	
Sonoma	First Congregational Ch.	Rev. M. S. Croswell	
South Vallejo	First Congregational	Rev. A. M. Goodnough, Acting	
Soquel	First Congregational	Rev. J. H. Strong	
Stockton, Miners' Avenue	First Congregational	Rev. J. C. Holbrook, D.D	
Wheatland	First Congregational	Rev. J. N. Hubbard, Acting	
Woodbridge	First Congregational		
Woodland	First Congregational	Rev. S. Rosboro	
OREGON.			
Albany	First Congregational	Rev. W. R. Butcher	
Astoria	First Congregational	Rev. W. A. Tenney	
Dalles	First Congregational	Rev. T. Condon, Acting	
Dalles	Teacher	Rev. J. W. Miller	
East Portland	First Congregational	Rev. W. R. Joyslin, Acting	
Eugene	Without charge	Rev. J. H. D. Henderson	
Forest Grove	First Congregational	Rev. S. H. Marsh, D. D., Acting	
Forest Grove	Pres't Pacific University	Rev. S. H. Marsh, D. D.	
Forest Grove	Prof. Pacific University	Rev. H. Lyman	
Forest Grove	Without charge	Rev. E. Walker	
Hillsboro'	First Congregational		
North Portland	Preaching Station	Rev. W. R. Joyslin	
Oregon City	First Congregational	Rev. E. Gerry, Acting	
Portland	First Congregational	Rev. G. H. Atkinson, D.D	
Salem	First Congregational	Rev. P. S. Knight	
Salem	Without charge	Rev. O. Dickinson	
WASHINGTON TER.			
Olympia	Missionary	Rev. C. A. Huntington	
Port Madison	Preaching Station	Rev. J. F. Damon	
Seattle	First Congregational	Rev. J. F. Damon, Acting	
Walla Walla	First Congregational	Rev. P. B. Chamberlain, Acting	
Walla Walla	Missionary and Teacher	Rev. C. Eells	
NEVADA.			
Reno	First Congregational	Rev. A. F. Hitchcock, Acting	
CALIFORNIA.	*Presbyterian.*		
Alameda	First Presbyterian	Rev. S. W. Webb	
Alvarado	First Presbyterian		
Amador	First Presbyterian	Rev. J. Woods, Acting	
Anaheim	Westminster Church	Rev. L. P. Webber	
Arcata	First Presbyterian	Rev. J. S. Todd, Acting	
Benicia	First Presbyterian		
Bloomfield	Big Valley Presbyterian		
Bodega	Shiloh Presbyterian	Rev. R. McCulloch	
Brooklyn	First Presbyterian	Rev. O. Hemstreet, Acting	
Calistoga	First Presbyterian	Rev. Dr. Fillmore, Acting	
Centerville	Without Charge	Rev. W. F. B. Lynch	
Centerville	Presb. Home Missionary	Rev. W. W. Brier	
Chico	First Presbyterian	Rev. A. Fairbairn, Acting	
Columbia	First Presbyterian		
Davisville	First Presbyterian	Rev. B. B. Bonham, Acting	
Gilroy	First Presbyterian	Rev. A. M. Stewart, Acting	
Healdsburg	First Presbyterian	Rev. R. R. Wells, Acting	
Ione	First Presbyterian	Rev. L. Thompson, Acting	
Jackson	First Presbyterian		
Marysville	First Presbyterian	Rev. W. McKaig, D.D	
Mendocino	First Presbyterian	Rev. C. S. Dewing, Acting	
Napa	First Presbyterian	Rev. R. Wylie	
Napa		Rev. J. Wylie	
Oakland, Broadway, bet. 12th and 13th.	First Presbyterian	Rev. Dr. Poor, Pastor	
Oakland	Teacher	Rev. D. McClure	
Oakland	Without charge	Rev. J. Sessions, D.D	
Oakland	Pres't Fem. Col. of Pacific	Rev. E. B. Walsworth, D.D	
Placerville	First Presbyterian	Rev. J. M. Newell	
Red Bluff	First Presbyterian		
Rio Vista	Without charge	Rev. B. J. Lowe	
Sacramento, cor. Sixth and L streets	Westminster Presbyterian	Rev. F. L. Nash	
Sacramento		Rev. N. Slater	
San Diego	Presbyterian	Rev. J. S. McDonald	
San Buenaventura	Presbyterian	Rev. H. H. Dobbins, Acting	
San Francisco, Mission St. bet. 3d & 4th.	Howard Presbyterian		S. I. C. Swezy
San Francisco, cor. Folsom & Seventh.	Emanuel Presbyterian	Rev. J. Pierpont, Acting	
San Francisco, Potrero.	Olivet Presbyterian	Rev. R. G. McCarthy	
San Francisco, Stockton street	First Presbyterian		Geo. Mearns
San Francisco, NW cor Powell & Geary.	Calvary Presbyterian	Rev. J. Hemphill	James B. Roberts
San Francisco, Tyler Street, nr Taylor.	Central Presbyterian	Rev. T. M. Cunningham, D.D.	James D. Thornton
San Francisco, Post St., above Mason.	St. John's Presbyterian	Rev. W. A. Scott, D. D	Stephen Franklin
San Francisco, Westminster	Hayes Valley (City)	Rev. Mr. Park, Acting	
San Francisco, cor Larkin and Pacific.	Larkin St. Presbyterian	Rev. J. G. Downing, Acting	
San Francisco, bet. 21st and 22d Sts.	Howard Street Church	Rev. S. Woodbridge, D.D	
San Francisco	United Presbyterian	Rev. M. M. Gibson	J. Kirkpatrick
San Francisco	Chinese Missionary	Rev. A. W. Loomis	
San Francisco	Agent Am. Bible Society	Rev. F. Buel	
San Francisco		Rev. Albert Williams	
San Francisco		Rev. W. H. Cam	
San Francisco	Teacher	Rev. J. Phelps, D.D	
San Francisco	Agent Pres. Board of Ed	Rev. S. T. Wells	
San Francisco	Prin. Univ'y Mound Coll.	Rev. Geo. Burrows, D. D	
San Francisco	Ag't Amer. Tract Society.	Rev. Frederick E. Shearer	
San Rafael	First Presbyterian	Rev. T. E. Taylor, Acting	
San Jose	First Presbyterian		
San Leandro	First Presbyterian	Rev. A. F. White	
Sonora	First Presbyterian		
Santa Barbara	First Presbyterian	Rev. S. S. Harmon, Acting	
Santa Clara	First Presbyterian	Rev. A. P. Post	
Santa Rosa	First Presbyterian	Rev. S. P. Whiting	
Smartsville	First Presbyterian	Rev. C. D. Roberts	
Stockton	First Presbyterian	Rev. B. E. S. Ely	
Tomales	First Presbyterian	Rev. Mr Hammond	
Two Rocks	First Presbyterian	Rev. Mr. Hammond	
Vallejo	First Presbyterian	Rev. N. B. Klink, Acting	
Visalia	First Presbyterian	Rev. J. Edwards, Acting	
Walnut Creek	Preaching Station	Rev. H. B. Avery, in charge	
Watsonville	First Presbyterian	Rev. A. J. Compton, Acting	
Wilmington	Presbyterian Church		
NEVADA.			
Carson	First Presbyterian	Rev. I. N. Hurd, Acting	
Elko		Rev. J. Brown	
Virginia	First Presbyterian	Rev. W. W. Macomber	
OREGON.			
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Literary Notices.

The Westminster Review, for July, reprinted by the Leonard Scott Publishing Co., New York, at $4 a year.

The position of this Review is Infidel in religion and Positivist in philosophy. It is probably the best informed on American affairs of any of the English Reviews, and the most favorable to republican institutions, with the exception perhaps of the "Contemporary," though hardly more radical in politics than the "British Quarterly." The first article is on "Religious Life and Tendencies in Scotland," and is able and suggestive, though, of course, written from the "Liberal" point of view. It is good to see ourselves occasionally as others see us. The author of this article describes the Scotch clergy in terms more forcible than polite, more amusing than correct:

"Scotch clergy may be roughly divided into three classes: the first of *these is* composed of who, in England, *would* probably be called bigots, but whom, to use a terminology fashionable in Scotland, we prefer to style 'earnest men.' The genuine earnest man is a sort of cross between a Methodist and an Anglican-Evangelical. Endowed by nature with powerful lungs, considerable muscular energy, and a rather defective cerebrum, he plods through the ordinary Scottish university curriculum, and emerges from it with a few strong opinions on things natural and supernatural, which in time strengthen into prejudices, and to which he then gives the general name of Calvinism... He is altogether intolerant of any one who differs materially in matters of religious doctrine from himself; he would if he could, put down heterodoxy and freethinking by the power of the law; atheism, positivism, infidelity, he views as varieties of blackguardism rather than as dangerous phases of speculation." He proceeds to commend them for sincerity and purity, sympathy and moral courage. Then turning to the "moderate party, whom we shall call practical men," he describes them in the same slashing way:

"The class which is thus described, consists of men with a strong tendency to discussion and action rather than thought; who shine more in the church courts than in their pulpits; who are shrewd rather than profound or scholarly; who aim at the prosperity of their church rather than the spread of truth. At college they are known for common sense rather than inquiring intellect; they generally approve themselves fair scholars; but they are best characterized by their shrinking from injuring their main chance in life by committing any of those audacities of speech or action which are considered almost inseparable from genuine student life. As a rule they 'get on' in life." He then describes the "Advanced Liberals, or Broad Church party, as they are called in England," with a glowing pen, as the chief hope of Scotland.

Doubtless these descriptions are overdrawn, but must not there be a grain of truth in them somewhere? Fas est ab hoste doceri.

"Abeilard," another article, is a historical study on a character which is invested with a romantic, as well as a theological, philanthropical, and historical interest. Abeilard was one of the first of that series of great minds, who, through the middle ages, revolted against the spiritual and intellectual despotism of the Roman Church, and pushed their metaphysical speculations so far that they had great difficulty in making them seem consistent with orthodoxy. It is the fashion now to speak of Abeilard as a selfish man who sacrificed his wife to his ambition. He was not an ecclesiastic, and was secretly married to Heloise, whose name is immortal in connection with his own, and who was twenty years younger than himself. His course was selfish, according to present ideas, but was strictly in accordance with the notions of that age, "which regarded marriage as a bar to eminence either in philosophy or theology." When Heloise saw what the effect would be upon his career, she boldly denied the marriage, and entered a monastery. The article is brief, and contains little that is new. It has been reprinted in *Littell*.

"The Republicans of the Commonwealth," is an extremely interesting article on the heroic time of English history, the Puritan Revolution. This is one of the best essays on this subject which we have ever seen. It gives the most discriminating character of Cromwell which we have met with, vindicates the Long Parliament and Fairfax and the Republican leaders, and shows how near England was to being the first strong and permanent Republic of modern times.

"Had Cromwell rescued the country from actual anarchy, or from the imminent danger of anarchy, his usurpation might have been excused; but this is an assumption which can never be proved. Cromwell overthrew an able and well-conducted government, of which he himself ought to have been the defender. His great talents would have secured the success of the English Republic had he been a devoted and unselfish man like Washington; as it was, his usurpation was the cause of its failure." There has never been a generation since in England with so strong a love of liberty and so high courage in its defense. The sturdy Puritan character is the best fitted of all to lay the foundations of Republics.

The *Atlantic Monthly*, for September, has a very attractive table of contents. The first article, a tale by Bayard Taylor, is written in Mr. Taylor's best manner, with peculiar simplicity and grace. Mr. Harte's tale of California life is *not* in his best manner. The other pieces are at about the usual level. For sale by W. E. Loomis.

The Overland Monthly for September. This popular periodical continues to keep up to its high standard. A feature in which it differs from the eastern magazines, is, that it contains no continued novels, and few tales, the articles being mostly brief and practical. Among the pieces this month, we notice, as specially interesting and well-written, "The Parks of London," "Hobbies and their Riders," and "To Texas and By the Way." "The Mahomet of the West" is a discussion, very good as to its matter, of Brigham Young and polygamy, but the style in which it is written is rather too ambitious for such a subject. The *Overland* does credit to California, and deserves support.

Harper's Weekly, for August 26th, contains a portrait which many will look upon with interest. It is that of Thomas Nast, whose pencil is so effective in delineating political life in New York.

A Chinese journal, printed at Pekin, has reached its 2,000th volume. Ten and a half yards of silk are used to print each number, and subscribers who have the whole series, rejoice in the possession of about 1,300 miles of periodical literature. These silken annals of the Flowery kingdom are said to be tremendously dull.

Educational Notes.

Prof. Hiram Mead, of Oberlin Seminary, has been laid aside by an attack of typhoid fever, but is now slowly recovering.

The trustees of the Boston Theological Seminary have been obliged to lease an additional building for the accommodation of the very large number of students expected another year.

Howard University, at Washington, D. C., has organized a Union Theological School, to commence in the middle of September. It is mainly intended for colored students for the ministry.

Hamilton college is not likely to commit the mistake of shooting into a bush when it should aim at the moon. Other colleges have taken a new start, and secured magnificent endowments, why should not it? Its alumni resolved the other day to raise, the coming year, for the institution, two million dollars!

The remark which a Hindoo made recently to a missionary, shows that the gospel is kindling a new hope, even in pagan lands. "In a hundred years from now, ours will be a great nation; our women will be intelligent and refined, and then we shall understand the meaning of that beautiful English word *home*."

A Protestant School in Rome.—Mrs. Gould's school, which is numbered amongst the "Scandals of Rome," by English Infallibilists is very largely attended. This lady began with two children, three months ago, and there are now sixty little pupils learning to read and write, and sing little hymns, in Italian. Mrs. Gould does not seek out the children. She opened the school, and their parents send them willingly, in spite of the opposition of one or two priests who have interfered with the school.

Bismarck, as chancellor of Germany, has decided that the school-administration of Alsace shall be non-sectarian. He has also decided several other things, among which are, that if the infallible man at the Vatican meddles too much in affairs in Germany, it will do his pretentions no good; also, that the double system of having two distinct religious bureaus, one for the Protestant and the other for the Roman Catholic church, shall be abolished. Infallibility and the Syllabus have, according to Bismarck, virtually created an *imperium in imperio*, and he is not the man to allow that.

Colleges Transformed into Universities.—For thirty years, an entire transition has been coming over our American colleges. A college proper is designed to give that foundation-training for classes of men whose labor in different human pursuits must be specially intellectual. Just as the common schools, from the primary up to the high school, are designed to prepare youth for the ordinary avocations of life, domestic and social, which are chiefly manual, so the college should give only the foundation of a thorough intellectual training for more public pursuits. This idea, however, of a college has been practically subordinate, for more than twenty years. Dr. Wayland's treatise, in the latter part of his college-life, gave a great impulse to a new conception, if it did not originate the new movement. It began to be required that a college should be a general school of direct preparation for varied pursuits. The colleges of New England took on first a scientific, as contrasted with a classical, course. Then followed special attention to professional schools, the effect being to attach law, medical, and theological departments immediately with the college proper. Finally, schools of technology, or of useful arts, began to be demanded, and to assure the public that they were comprehensive, the name polytechnic was given. And now, especially since the great impulse given to every branch of human pursuit, by the result of the sectional war, has opened every portion of the country to kindred enterprise, every college in the land is aspiring to the title of *University*. In this comprehensive term, a vastly wider range of schools is thought of than in a European university, whose lectures are all theoretic rather than practical, designed to promote higher intellectual culture rather than training for success in material enterprise, and, therefore, truly philosophic and scientific rather than designed as mere applications and appliances of science to art.—*Watchman and Reflector*.

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The first page of each number is devoted mainly to correspondence from all parts of the country. The second page is appropriated to religious articles of the more substantial kind. The third page is occupied with notices of religious books and other publications, and by general literary intelligence. The fourth page is filled with editorial matter of all sorts, and with the intelligence of the work from the churches of this coast. The fifth page is filled with news from all quarters—religious, secular, and telegraphic. The sixth page is appropriated to the family, and particularly to the youth and children. The seventh page is filled with matter of interest to all, in town and country, who have yards, gardens, orchards, barns, and farms. And the eighth page is for all who wish to keep pace with the trade, business, commerce, growth, products, resources, finances, progress and general character of our state and our coast.

Each page being thus made a department, and each being large enough for a department, there are symmetry and beauty in the general make-up of THE PACIFIC.

The conductors of the paper make it a point to print, as often as once a month, a *sermon* from some living divine on these shores. The department of "The West" will be made more and more a specialty. Their facilities are such that no other paper can equal them in obtaining the very latest religious intelligence.

The Commercial Department of this paper is an unrivalled one. No other paper, of this character, furnishes a tithe of the information in this direction which THE PACIFIC does.

THE PACIFIC, without being partisan, or sectarian, believes in, loves, and advocates the apostolic and primitive polity of the churches of Christ, which made them each self-governed, and all mutually dependent for sympathy, counsel and co-operation; "distinct like the billows, one like the sea."

This paper is in general accord with the doctrines, teachings and usages of the Pilgrims and forefathers of New England, from whom it conductors are descended.

It is committed to al true reforms, to all genial culture, and to all elevating studies and pursuits. It advocates freedom in church, and state, and everywhere, and stands by the Union forever.

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Patterns are sent from this house to all parts of America and to various parts of Europe. Every lady who procures one, receives with it the most minute instructions regarding material, and the manner of putting the garment together Provided she follows these instructions, she can cut, make, and trim with the most perfect ease every garment she wears. The utility and economy of the process is so apparent, that it must at once be recognized by every lady in the country

The "Democrat" of May 18, in an editorial, says:

And following the sewing machine, comes our fashions makers—Americans of genius, of taste, cultivated and refined. Foremost amongst all these is the firm of E. BUTTERICK & CO., whose great fashion-bazaar at 589 Broadway, New York City, is to people who dress well what the Bible is to a Christian. Here this firm employs hundreds of ladies of taste—ladies who make dress and the construction thereof a study; ladies who by intuition and experience know how to set off the human form to the best advantage. And here they study styles—make combinations of colors—experiment and illustrate, till from all their work come the fashions which are so universally adopted in this country.

Here they get up patterns for all sorts of dresses—for the kitchen or the ball-room, for the christening, the bridal, or the burial. They make little paper patterns of every article worn by women or children. These patterns, with cuts or pictures, show how the article is to be made up, how it will look, what material to make it of, what it will cost, and how long time will be required to make it. They tell how to fit any size, shape, or form, and to fit well, and what colors will blend with each complexion.

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The "Home Journal," always the best of authority in modes of taste (it is the acknowledged Court Journal of the United States, if we may use this term), in a recent number, says:

There is nothing that a civilized being would wish to wear, that is not to be found in paper in this establishment; and if any man or woman doubts the possibilities of creating an American method of dressing which shall make us independent of the foreign claimants, of all taste, pray beg them to visit the establishment of E. BUTTERICK & CO., 589 Broadway, and they will feel assured of American independence in the fashioning of our clothes, if in nothing else, and also, that a more artistic taste prevails on this than on the other side of the ocean.

We could quote an almost endless number of notices similar to the above, given us by the leading journals, but we deem these sufficient. We have a host of imitators trying to follow in our tracks, but the secret necessary for success—the system by which the perfection of our patterns is attained—we carefully guard from pillagers.

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SAN FRANCISCO:
THURSDAY MORNING, SEPT. 7, 1871.

Communications intended for publication in The Pacific should be addressed to "*Editors of The Pacific.*"

Letters relating to the business affairs of the paper, to John H. Carmany & Co., Publishers, No. 409 Washington Street, opposite the Post Office.

It has been agreed that the National Congregational Council shall be held at Oberlin, Ohio, November 15th, 1871. The days are short, the weather dreary, and the season inconvenient, in the month of November; but there was no other month open to impressions. October is filled up with public meetings, and after thanksgiving-day, for six weeks, the time is much pre-occupied, and the weather is not genial, if it be not very unpropitious. We accept the time as, on the whole, the best, and we do not object to the place, though Chicago would have been a day nearer us. Our General Association will be in session four weeks hence, when appointments to the Council should be made, and those appointed who are likely to go. We ought to be represented there by, at least, two clergymen and two laymen. Dr. Dwinell is already at the East, and may possibly remain there till the time appointed for the Council. There will be no great difficulty in securing an attendance of ministers, if their fares can be paid for them; and we hope there are some laymen who can spare both time and money to go. And it may be that there are some laymen who have not time to go, but have money, who will pass it over to such as have time, but have no money. The Council will probably finish its work in about a week, so that one who attends might reach home again at the end of three weeks, or four, at the longest. We wish the Golden State brought so near to Plymouth rock that the old shall never be mentioned without thought of the new one that walls the gateway. The great width of the continent is a symbol of the comprehensive breadth of the Congregational idea.

The *Demosthenic Monthly* is the name of a new paper which has come to hand. It is the first number of a publication in which the members of the Demosthenic Literary Society propose to exercise themselves in the art of composition, and the making up of matter for publication. The contents show ability, thought, and painstaking. Conscious of room for improvement, the conductors promise to make improvements in the next number. The value of such a paper is in the exercise and practice it affords the writers, rather than in the results to which they come. Maturity of thought, expression, and judgment are not to be looked for from young minds, and partly disciplined faculties. Should we find such maturity we might infer that "old heads" were filling the columns. We wish these young gentlemen the best success in their enterprise.

This monthly is of the size and general appearance of several similar publications, in this city, in former years, nearly all of which have ceased to exist. We presume that the thing was overdone, or done at too great a cost, in the previous instances. There was a time when these combined social and literary societies existed in connection with most of our churches. For a time they were much in vogue and well sustained. We regret that the interest in them has declined so much, and that most of them have suspended their regular exercises, as well as their printed publications. We had hoped that such valuable results would come from them, as the development of such abilities for writing and speaking, as to turn the thoughts of some of the young men toward the christian ministry as a life work. It would be grandly worth while if these societies should be the means of bringing out the power of lads and young men, and of inciting them to a preparation for preaching the gospel. This is a possible result, and should be aimed at by those who have the oversight. When we were young, we knew of instances in which the speaking, debating, reciting, composing, and other exercises, aroused the desire, and developed the taste, for the life of a public speaker, and turned the life of young men into that channel. Our churches are in such need, and our work is so enlarged, that every young man in our churches, who has the requisite abilities, ought at once to begin to study with the ministry in view. Every facility is now offered among us, and a yearly supply should be coming forward.

This is the month for fairs of all sorts. The Mechanics' Fair will close with this week, and, shortly after, the State Agricultural Fair will begin, at Sacramento. Some of the district fairs have already been held, and some are in progress. They are very expensive, and yet they seem to pay, directly or indirectly. Graded cattle, and all sorts of blooded stock, are notably on the increase among us. In fruits and big crops we cannot excel our own past. In new industries we are making some progress, but it is very slow. Of race-horses we have a surplus, and, if they don't make very fast time, they take a great deal of it. It is thought that the State Fair, at Sacramento, will this year surpass any that has ever been held. We hope it may. A part of the interior has suffered from drought, but less than was supposed; yet there are regions which have been this season marvelously prolific. When we begin to estimate this year's products, we are more than ever before astonished at the wonderful resources of our soil and climate.

The state election, as well as our city election, is in progress as we go to press. We cannot, therefore, announce the result till another week. By that time, the telegraph, and secular papers, will have carried the news to every hamlet, cabin, mill, and mine, in the mountains, and along the seashore. From the best information we can obtain, it is probable, in our judgment, that Booth, and his ticket, will carry this city by 1,500 majority, and the state by 4,000. Some Republicans place the majority much higher. The Republicans will elect two members of Congress; and, possibly, all three of them. The Legislature is likely to have a Democratic majority of two, in the Senate, and a Republican majority of twenty in the Assembly. There are Democrats who are still sanguine of success with their state ticket; but none of the fair-minded ones count on more than a small majority, if any.

The Rev. J. T. Cooper, of Philadelphia, has accepted an appointment to the Chair of Theology in the Alleghnay Seminary. Some of our people will remember that Dr. Cooper spent one season, about five or six years ago, in this city, in charge of the United Presbyterian church here, which was then in its infancy. We recollect him as a modest, humble man, of a christian spirit, and a true gentleman. He has been more than thirty years a pastor, and now, in the ripeness of his manhood, becomes a teacher in theology. We congratulate those who shall be instructed by him. They will have to improve fast to become wiser than their professor. The Philadelphia *Post* says of Dr. Cooper: "He is a man of remarkable industry, and has performed much literary labor outside of his pastoral duties. For over twenty years he has edited the *Evangelical Repository*, a monthly religious magazine, and has also been connected as an editorial writer for over ten years with the *Christian Instructor*, a weekly newspaper published in this city. In addition to this, he has added several volumes to our religious literature."

From Persia, where it has followed in the track of famine along with malignant fevers, and other diseases, the cholera has traveled westward into Europe, and has appeared in some parts of the German empire. The type of it seems to vary with circumstances, and, in its passing on, its movements are eccentric. It is not thorough in its sweep, and passes entirely over some wide districts, and some populations, that seem an inviting prey. It is so eclectic and irregular that the law of its progress cannot be computed. It does not now seem probable that it will reach America before the setting in of cold weather; still, it may leap the Atlantic in a month. No time should be lost anywhere in perfecting those sanitary regulations for which all plagues have a profound respect. Our bad habits, our vices, and our filth, are our enemy, rather than the cholera, but we need not call it by endearing names.

"A meeting was held at Heidelberg on Sunday, August 6th, to take measures for the foundation of the 'Church German.' Forty delegates were present, coming from various parts of Germany, Austria, and Switzerland. A committee was appointed to draw up a constitution for the new church. Its main points will be the principles of the Council of Constance, of 1414, subordinationof the Pope to the Council, separation of church and state, participation of laymen in the management of the church, free election of bishops, communal election of pastors, and modification of the confessional."

The Committee so appointed is instructed to report to a meeting to be held in Munich sometime during the present month. The leaders in this movement do not intend to leave the Roman Catholic church. They style themselves old Catholics, and the infallibilists the innovators. They may be forced out of the Roman church; but, in that case, their opponents will be the schismatics. It may be that the constitution for the church of Germany will embrace, also, the abolition of the monastic orders, the doing away with the enforced celibacy of the clergy, the substituting of a living for a dead language in worship, and the better education of the mass of the clergy. All the world must be glad that a reaction has set in, in the Roman Catholic church, against a jesuitical domination and a rampant ultra-montanism combined.

More Enthusiasm.

As we sat in the throng of political men, the other evening, it pleased us to see how ardently flowed toward the principal orator of the occasion the sentiments of admiration. The streets were illuminated; grand fires blazed at every principal corner; the guns deafened all ears; the band played inspiring airs; the glee club sung unstinted honors. Within, on the candidate's appearance, applause filled full every part of the great hall. With every eloquent period, men reputedly stingy in their admiration of their fellows, smiled, and laughed, and clapped, as if they could not help it. They looked the one to the other with mutual satisfaction, with knowing glances of pride in their chosen leader. When the finished sentences wound up with one which was specially fitted to gratify the sense of melody which dwells even in rudest souls, the first citizens waved their enthusiams, and then they shook the hand of the orator, and uttered, we doubt not, many a pleasant word of encouragement and delight.

Ah, there is a great deal of this enthusiastic admiration of leadership in men's souls. The heart was made to have it. On occasion, it may be called forth in wondrous devotions. Then no money is counted; no hours are deemed too late; no efforts are begrudged; men are not ashamed of being eager, or even inflamed.

This fact is a pleasant thing to observe. Once in a while, it seems good to come down from our soberness and our propriety, and drink again from the well of our youthful days. We even catch ourselves some of the kindling feeling which rises like the flame around us.

But we think, How desirable that all our religious assemblages should kindle thus likewise! We long to have young men in our churches, and old men, also, in their prayers, their speeches, their tones of voice and feature, have more of the element of admiration, rising, indeed, as no political feeling can, or ought, to adoration.

Our leader, Christ, may fitly claim this attitude and movement of the human souls, whom he has redeemed. For he has loved us and washed us from our sins in his own blood. To him the seraphim cry; for him the martyrs have died. He is "the wonderful." His cause is grand, historic. His kingdom is a glorious kingdom. Let us think about him and speak of him, more as Paul used to, with winged words. Let our admirations and enthusiasms have their chance and their occasion. By and by we shall enter into his everlasting and incomparable victory.

Our Boys — Their Danger, and the Remedy.

The excellent letters of Mr. Powell, recently published, concerning "Our Boys" and how to save them, have excited very general interest. From all that has been said on this important subject, one thing is evident. It is, that our boys, with but few exceptions, get bad habits, of one kind or another, fastened upon them very early in their career.

These evil practices are so prevalent, and the innate tendency to them so strong, that it is almost impossible for them, sooner or later, not to become contaminated. The most watchful and careful parent every now and then discovers, with a pang, that the beloved child has tasted the fascination of the cigarette, the glass, or some meaner appetite. They are ensnared by the novelty and the witchery of the sin, and then at length enslaved, and fettered, and bound under its power for life.

This is done generally with little knowledge of the evil results, or of the force and fixedness of habit, when once formed.

Two results then follow. The victim sinks down under the dominance of the mastering appetite, a life-long slave, more and more abject, his moral force constantly abating, prone to easier conquests by other evil habits, damaged and exhausted in all his physical and moral force, till he becomes a wreck and a ruin. This is one issue. The other is, that at length awakened to a sense of the evil, he begins a long and sturdy battle with his cunning enemy entrenched within him—a battle which costs him struggles, resolutions, prayers, and tears—and many a heavy defeat, his enemy ever on the watch, leaping upon him in unexpected moments, arguing for indulgence with deceptive force, yielding slowly to conquest, and dying only the lingering death of years, and, when seemingly dead, awakening to sudden and spasmodic life, and so necessitating the most wearisome and long-continued warfare. Thus one year will plant a habit which it will take a score of years to eradicate, yea, some spend a whole life in fighting enemies that they have warmed and nursed while ignorant of their nature—all this taking out of the life so much of its productive force and efficiency, and reducing by a large amount the aggregate of results. Indeed, there are but few lives that are not mulcted of a continuous and heavy discount, by some of these evil habits, either physical, mental, or moral.

Now, what shall be done? I do not speak now so much of the cure of the evils, as I do of their prevention. How shall we start our young men without these exhausting, damaging parasites? How shall we prevent—that is, get before the devil, with our boys, and cheat him out of this hurtful dividend? How shall we start them in life, clean, pure, manly, uncontaminated, self-governed, self-contained, and fortified against the evils that beset their career?

Three ways are suggested. First, by bringing them up ignorant of all evil habits and practices, shutting them entirely away from all corrupting associates, keeping them so constantly under the parental eye, that they shall never hear of, or learn any vicious ways.

But this is difficult, except in a boy's earliest years, and becomes impossible as he grows older; and if he remains uninstructed, and untried by anything that has tested and developed his moral strength, he is only prepared to fall an easier victim, when he once mingles with the world. There is little hope in this method.

The second way is, by threats of punishment, appealing to his brute fears. This of itself is never sufficient. It is degrading and damaging to a boy's nature. It lowers him to a plane where, when fear is relaxed, he is all the more weak and susceptible. If, as is often the case, this appeal to fear is part of a system of general disparagement, which turns a boy off as of no account socially, and an underling, nothing is worse. Fear as a motive has but a temporary value, and then only in connection with higher motives.

The third and all-important method is, by the full, intelligent, and repeated discussion of the whole subject with the boy, till his understanding is enlightened, his reason fortified, his conscience quickened, and his fear of consequences rendered operative.

This, and this only, will insure the safety of our boys. And this is a work that may be done by every intelligent parent. But there is no royal road to it, any more than there is to learning. It cannot be commenced and finished at one dash and effort. If it could, many a delinquent and neglectful parent would do it. But it is a work of time, of thorough and full instruction and inculcation, line upon line, and precept upon precept. The danger of every evil habit must be drawn out in full, laid open, argued, and discussed, and the boy interested and drawn into the discussion, and the whole subject thoroughly wrought into him.

As a general thing, parents think and feel intensely on the subject, utter now and then an ominous warning—a terrific, startling threat—and this is all, till they make the discovery that the boy has fallen. Then comes the passionate harangue, the severe castigation, and the reiterated threat. There is no appeal to the reason and conscience of the boy, but only to his fears, as to a brute. His manliness, his sense of self-respect and self-mastery are not awakened at all, but are dismayed and crushed out, and a hard and dogged don't-care spirit takes their place, anything but favorable to their safety.

It is said, that in the elder Dr. Beecher's family circle, almost every question of the day was discussed, the children hearing and taking part. Hence, they became intelligent, and informed of the reason and consequences of things. Thus intemperance, tobacco, anger, envy, sloth, and every damaging appetite and passion were opened and argued, and the mind fortified against them.

Now, if such was the practice, or its equivalent, in every family circle, in every school, between every parent and his children, how firmly would the grounds be laid of a fortified and intelligent self-denial and self-control. Make plain to them, by precept and illustration, the evil effects of drink, tobacco, anger, retaliation. Take them to an asylum, at a proper age, and point out the idiotic effects of the baser passions; illustrate to them the insidious power, strong control, and at length the hopeless slavery of evil habit; in short, deal with them as with reasonable and intelligent beings, and make such instruction a part, and no inconsiderable part, of their education, and their escape may be well-nigh insured. And let such teachings have place in our systems of public instruction, and in our boys' schools, and let no teacher be considered as qualified, who is not himself correct and who is not capable of giving full and systematic instruction in self-government, with its application to every part of a boy's nature.

What other way is there of forestalling those prevalent and destructive evils which so extensively sap the mental and moral vigor of our youth?

Week-Day Lecture.

BY THE REV. A. L. STONE, D.D.

Wednesday Eve., Aug. 30, 1871.

The writings of Paul, like the Psalms of David, have almost their chief value to us in this: that they are experimental—the outcome of a christian experience.

In that passage of the apostle's self-testimony, upon which we meditate to-night (Phil. iii: 13-14), there appear four points, as characteristic of his experience.

First: The consciousness of imperfection. It is very touching to hear him confess that he yet comes short of "the mark." We listen to this confession with inexpressible tenderness. It endears the writer to us beyond any of those revelations which only the Spirit made through him. It brings him near to us. We call him "our brother Paul." He is not addressing us from some Alpine height, some icy peak up to which he has climbed, leaving us hopelessly below him. He takes his place with us on the lower levels. There, where our feet stumble, he stumbles. There, where we stand gazing up at the immaculate summits, so far above us, he stands and strains his vision upward, too.

Christian perfection is a very bold assumption of any human heart. It is to be wholly filled with the spirit of Christ; it is to near the Christ-likeness in all its lineaments, so that one could say, after the manner of the Master to Philip, to any one demanding to see the Lord, "have I been so long time with you, and, yet, hast thou not known me? He that hath seen me, hath seen the Son of God." Is not this very bold? This is not Paul's state of mind. We cannot deny that his language concerning himself carries in it the consciousness of imperfection, of heights of knowledge and holiness yet unattained.

Second: His singleness of aim. "This one thing I do." Not as though it were the chief business of life, but, the only business. Not as though it were more important than other pursuits, but the only pursuit to be taken up. This "one thing" is to master the richest, highest christian experience possible to man. "Beware of the man of one book," an old adage runs. "Beware of the man of one pursuit," we may say. On that track he is formidable. There, he concentrates himself. There, you meet the whole man in his highest force. Such singleness of aim is the condition of all eminent success. And such is its power, that there is scarce anything within human reach that may not thus be secured.

No man becomes an eminent christian without meaning it. It must be with him the first thing and the only thing. He must allow no diversions. He must subsidize all things. This was Paul's method. If he be among men the most eminent example of christian attainment, this is the secret of his pre-eminence.

Third: His forgetfulness of "those things which are behind." Our life is one indivisible whole. The past flows into the present and the future. Its influences are with us. We should gather up its lessons. We should learn from its errors, and remember its deliverances with thankfulness.

But it is not wise to brood over the past. We need not dwell morbidly upon our mistakes and our sins. We have a race to run. Looking back is not the way to make progress. There are men who live almost wholly in some special happy experience of years ago. Their faces are not toward the goal, but toward this bright spot behind them.

Paul was not content with any past attainments. Each step of progress, as soon as it was accomplished, he left behind him, as though forgotten, that he might take the next forward step.

Just as in making a day's journey through the wilderness, we have traversed a plain, we have crossed a river, we have plunged through a thicket, we have picked our way over a morass, we have climbed a steep ridge: all this has been arduous and eventful, but we have nothing more to do with it. Our journey lies yet onward. Why should we return to struggle again in thought through these early difficulties, once surmounted? Look forward, not backward. The past is what it is; drop it—cut loose from it—press onward! Looking behind will only delay you.

Fourthly: "Reaching forth unto those things which are before." Only a christian dare look forward. Men may gaze out, indeed, with hope and courage, upon a visioned future; but only a christian eye can look with welcoming serenity upon the grand, solemn certainties that lie before him. Especially in the matter of christian attainments, was the apostle's attitude that of one leaning forward, with outstretched arms bending to the race, his eye upon the remaining way, the goal, and the prize.

I want you to compare your experience, in these respects, with that of Paul. Have you his consciousness of imperfection, you need not be overwhelmed with it, if only you are not indolently content with it, but make it an incentive and an inspiration to a fresh start and a more strenuous diligence. Have you his singleness of aim? Do you let the past go, and bend forward with him to the yet waiting future? Study this experience, till you master its merits; catch its inspirations, and emulate its noble and consuming ardor.

Religious Intelligence.

The West.

The call made out by the First Congregational church, Oakland, to Rev. L. Pratt of Galesburg, Ill., was declined by telegraph, on Friday last. The reasons for it have not yet come to hand. It is safe to say that a nobler opportunity for a pastor does not often exist than is afforded in this church—a church without debt, with ample pecuniary means, an efficient, united, and intelligent membership, and a large and inviting field of labor. Such a place cannot long remain without a pastor.

The Congregational church at San Bernardino, under the pastoral care of Rev. J. Bates, is about to attempt the erection of a house of worship. Subscriptions to the amount of nearly $1,500 had been received when last the work was heard from. One person headed the list with $500, and another followed with $250. Subscriptions so liberal look as though, without cherishing fallacious hopes of special aid from abroad, they intended to succeed in their undertaking, and to dedicate their sanctuary loaded with no curse of debt.

The Congregational church in Oroville, Rev. J. W. Brier, Jr., pastor, has expended about $1,200 in repairs upon its house of worship, and has made it very comfortable and attractive.

The young church at Cherokee to which Rev. J. W. Brier, Sen., ministers, have expended about $130 in repairs on their chapel, and have bought a Burdett organ, at a cost of $150.

The Congregational church at Benicia has recently been repainted, and made still more neat and homelike than it was before.

Rev. P. Harrison, who for a time ministered to the Congregational church at San Buenaventura, has been admitted to the Cal. Conference of the Methodist church, and stationed at Visalia.

Last Sunday three persons were added to the First Congregational church in this city, and five to the Second. Eleven were added to the Green-street church—all of them upon profession of faith.

One of the members of the Third Congregational church in this city, has been appointed, by the Am. Missionary Association, a missionary teacher of the Chinese for the portion of the city near that church. Her school will be con-

ducted for the present in one of the social rooms of the chapel.

Letters missive have been issued for a council to assemble at Roseville, on the 19th inst., to assist in the organization there, of a Congregational church.

Rev. J. M. McLane has spent several Sabbaths with the congregation at San Juan, Monterey county.

A Sabbath-school Festival recently held at Pacheco, netted more than $70.

The Congregational church at Dixon has had news from its pastor, Rev. Geo. Morris, now in England. We are glad to hear that he is expected soon to return.

On last Sunday, three persons, father, mother, and daughter, were received on profession to the Congregational church at Sonoma. Several ladies of the congregation have united to procure and present to that church an elegant communion service, a pulpit Bible, and other minor conveniences of worship.

The Presbytery of California was, from Monday to Wednesday, in session, at St. John's Presbyterian church. Opening sermon, Monday evening, by the retiring Moderator, Rev. Dr. Poor. Rev. Dr. Cuningham was elected Moderator of this meeting.

A "mass meeting of Presbyterians" was held last Sabbath evening in Calvary church, to hear an address from the Rev. Dr. Dickson, Secretary of the Board of Home Missions of the Presbyterian Church. There was a good attendance present, and the speaker was listened to with marked attention. He commenced by saying that it seemed as if the church had forgotten the position the subject of missions held in our Lord's prayer, that before the pardon of our sins, or our daily food, we were to ask, "Thy kingdom come, thy will be done on earth as it is in heaven."

Forty-nine persons were added, last Sunday, to the Central Presbyterian church in this city, Rev. Dr. Cunnigham, pastor. Thirty-nine of these were received on profession of faith.

Prof. A. J. Nelson, in last week's *Advocate*, gives an interesting sketch of the enthusiastic missionary anniversary held in connection with the Methodist Conference at Sacramento. Speeches were made by Rev. E. S. Todd and H. C. Benson of this city, and by Rev. Dr. Curry of New York. The statement of results achieved by Methodist missions in Europe, Asia, and Africa, were very cheering. They say: "We now have Annual Conferences in the four quarters of the earth. Our missions fill the world; there is no 'beyond;' we girt the earth; we only need to fill up. Germany and Switzerland have their Conference, a theological school, and newspaper, fifty missionaries, and eight thousand people. Numerically they have done better than California. Liberia is the oldest mission, planted forty years, and has been most successful. India has a respectable Conference of twenty traveling preachers, eighty local preachers, and eight hundred members. China has five missions, two thousand one hundred and thirty-nine strong. Here Christianity is losing its foreign aspect; it is no longer called a new religion; it is finding its way into the very heart of heathendom." We fear that the statement respecting the membership in China, if it refers to the Methodist missions alone, is "too good to be true." We should be glad to find it confirmed.

From the transactions of the California Conference as reported in the *Advocate*, we clip the following: Revs. J. R. Tansey, W. J. Maclay, O. Gibson, and J. H. Wythe, were elected delegates to General Conference. C. V. Anthony, and C. H. Afflerbach were chosen Reserved delegates. Rev. A. M. Bailey, of the M. E. Church South, was received into the Conference as an elder by a unanimous vote, and stationed at South San Francisco. San Mateo is to be supplied with Methodist preaching—it should have been looked after years ago; Rev. Thomas Hopkins, from the Northwest Indiana Conference, is stationed there. The statistics show 6,113 members in full connection, and 970 on probation, making a total membership of 7,083; the net increase during the year is 317. The presence of Rev. Daniel Curry, D.D., of the N. Y. *Christian Advoaate*, Rev. Abel Stevens, LL.D., of the *Methodist*, and Rev. W. L. Harris, D.D., one of the Secretaries of the Missionary Society, added much to the interest of the Conference.

We read with painful surprise in the *Evangel*, of the failure of the attempt to bring the Baptist churches represented in the Los Angeles Association, into union with the other Baptist churches in the state and the country, in the Home Missionary work. What the trouble is we do not know. The *Evangel* says, "They have mixed up the cause of Christ with something else." That something, we fear, has as little affinity with Christ and his cause as oil has with water, or darkness with light.

The *Spectator* makes mention of Rev. J. A. Devine, formerly a Presbyterian minister, and, of late, a local preacher, of the M. E. Church South, as having taken charge of the work in connection with that church at San Bernardino.

From the *Oregonian:*

The new M. E. church at Kalama will be dedicated by Rev. J. F. DeVore, on Sunday, September 17th, at 10½ o'clock, A.M.

The new church-edifice of the Cumberland Presbyterians at Salem, was dedicated on Sunday, Aug. 13th.

Rev. O. S. Frambes, long known as an educator in Oregon, has been called to the Chair of Professor of Mathematics in the University of the Pacific, at Santa Clara, California.

The Oregon Presbytery has within its bounds fourteen organized churches. Only one of these is self-sustaining; the others receive aid from the Board of Home Missions.—*Pacific Christian Adv.*

The Oregon *Advocate* gives us the following statistics of the Methodist Sunday-schools in that state, as reported at the last Conference: Number of scholars, 4,160; decrease, 225; number of schools, 85; Increase, 2; number of conversions during the year in Sunday-schools, 171; whole number officers and teachers, 661. The following judgment on a mooted question was contained in the report of the Sunday-school committee, and seems to have been adopted by the Conference: "Union schools, so called, are not, as a rule, promotive of christian union, nor, in any other respects, as successful as those strictly denominational. Pastors are therefore recommended to organize Methodist schools, wherever ten scholars, the Disciplinary number, can be found."

The East.

Congregational Items.—All but two of the forty-six new members received by the church at Paxton, Mass., at their last communion, united on profession of their faith. They are some of the converts in the recent revival, which was the most powerful and pervasive with which this hitherto feeble church has been blessed during the past thirty years. Among the new members were nine husbands and wives, and the ages embraced the youth of fourteen and the man past middle life....The ninetieth birthday of Rev. Ammi Nichols, of Braintree, Vermont, August 10th, was commemorated by a deeply interesting conference of the neighboring churches. Father Nichols came to Braintree eighty-four years ago, and was licensed to preach by the Orange Association in 1805. His ministry has been signalized by several marked revivals. One, about forty years ago, beginning at Braintree, resulted in more than 500 additions to the churches of that town and vicinity. ......A church of 20 members has been formed at Lemmons, Iowa......The *Congregationalist* says: "We are sorry to learn that the receipts of the American Board are still falling below those of last year. In July 1870, they were $34,209; in July, 1871, they were only $25,153. In order that the treasurer may make a satisfactory report at Salem, some $80,000 will be needed prior to September 7th, a large sum to be raised without the aid of the Presbyterians. But surely the friends of the Board will give it. Dr. Clark wrote from Constantinople, a short time since: 'I do hope and pray that the churches will come to time, and that we may be clear of debt at the next annual meeting. It would send such a thrill of joy and confidence throughout every mission circle! It would be worth half a dozen missionaries in the added courage and moral strength it would inspire.'"

Rev. Nathan S. S. Beman, D.D., formerly, and for many years, the pastor of the First Presbyterian church in Troy, N. Y., a leader in the new school division of the Presbyterian church, an eloquent and effective preacher, and an able theologian, died at Carbondale, Ill., Aug. 8th, in his 86th year.

News Summary.

City Items.

—It is estimated that the new City Hall of San Francisco will cost $2,000,000. The only fund provided in the act authorizing its construction is what comes from the sale of the Yerba Buena lots—$955,000.

—Engineers are engaged in erecting the new Government fog-horn at Point Bonito.

—Nathanel Holland, Chief Election Supervisor for the District of California, has published a list of 963 names of persons found on the poll-lists of this county, which names are not on the Great Register. The fraudulent names on each Ward list number as follows: First Ward, 73; Second Ward, 93; Third Ward, 49; Fourth Ward, 168; Fifth Ward, 3; Sixth Ward, 4; Seventh Ward, 56; Eighth Ward, 1; Ninth Ward, 1; Tenth Ward—First Precinct, 48; Second Precinct, 99; Third Precinct, 82; Fourth Precinct, 26; Eleventh Ward—First Precinct, 106; Second Precinct, 69; Twelfth Ward—First Precinct, 33; Second Precinct, 49. Steps will be taken to prevent "mistakes" on election day arising out of this state of affairs.

—On Saturday, the 6th instant, the Society of California Pioneers will celebrate the twenty-first anniversary of the admission of the State into the Union. Literary exercises will be held in Pacific Hall, Bush street. The Hon. E. W. McKinstry, Judge of the Twelfth District Court, will deliver the annual address, and W. H. Rhoades("Caxton") will recite a poem. The members of the Society, preceded by the band of the Second Regiment of Infantry, will meet at the hall at the usual hour, and, under the Marshalship of William Huefner, march in procession to the hall.

—The annual election for officers of the San Francisco Olympic Club came off Monday, and was pretty exciting, 239 votes being cast. It resulted in the election of most of the candidates of the Regular ticket. Following are the officers elected: President, P. Taylor (opposition); Vice President, William Bunker (regular); Secretary, T. J. Gough (opposition); Treasurer, George S. Ingersoll (Regular). Directors—Wm. Norris, G. R. Rossiter, G. H. Strong, T. B. Julian.

—At a meeting of the Society of California Pioneers, held Monday evening, the following new members were elected: L. Salomom, Norris W. Palmer, Edward B. Jorgernsen, James F. Pike.

—The United States authorities have seized the schooner *Hattie Jackson* just arrived from Alaska, for an alleged violation of the Revenue laws. She is loaded with furs and other Alaskan products. The schooner is owned by Mr. Jansen of this city.

—Cannibals recently from the Fiji Islands are now exhibiting at Woodwards Gardens. They give daily exhibitions of war songs and dances as performed in their own country. The Iron Boy also shows wonderful feats of skill and strength. Woodwards Skating Rink is decidedly the finest building of its kind on the coast—add all the other attractions of the Gardens and you have the greatest amount of entertainment offered in the state, all for 25 cents.

State and Coast Items.

—Van Valer, of King's river, informs us that numbers of sheep are being poisoned on the mountain and foothill ranges by eating milkweed, an article of diet from which all animals refrain except when pressed by hunger or thirst. After indulgence in the weed, they sicken, froth at the mouth, and die in three or four days. He has saved many of them by freely giving salt; but the quantity necessary as a preventative and antidote for a large herd is expensive, and does not justify the outlay. The wool growers have almost unanimously came to the conclusion that a second shearing is indispensable for the health of their flocks and the profit of their business, and we believe that nearly all have concluded to shear this fall. Of course the high price of wool is a considerable inducement, though it is not certain that wool is higher now than it will be the coming season.

—Rev. J. H. Miller, who has presided over the M. E. church at San Leandro during the past year, was the recipient of a Donation party, held at Smith's Hall on Monday of last week. The sum realized, more than met the highest expectation. Mr. Miller has been returned to San Leandro, by the Conference.

—A fruit-grower in Yolo a few weeks ago shipped four cars of assorted fruit to the Eastern markets, one half of which he left in Chicago, and the other half he took to New York. He disposed of it in one day. The Bartlett pears brought $6 50 per box. The entire venture netted him $4,000.

—The Calistoga Camp Meeting will begin on Wednesday, Sept. 6th, and continue two weeks. All persons attending this meeting and paying *full fare* over the Cal. Pacific. Railroad, will receive *free* return passes.

—Among the papers filed in the County Recorder's office, Vallejo, last week is the mortgage of the California Pacific Railroad, with all its stock, franchises, etc., to Faxon D. Atherton and Milton S. Latham in trust to secure the payment of the company's second mortgage bonds to the amount of $1,600,000. These bonds are to run twenty years, and bear interest at six per cent. per annum, and are issued because the company desire to construct an additional track between Sacramento and Davisville, and to strengthen the fourteen mile embankment over the tule between those places.

—The wheat crop of Lake county is now being harvested and the first installments commenced to arrive in Calistoga the past week. It will require several weeks yet to finish threshing the Calistoga and Knight's valley crops. The store-houses are all full and large quantities are being sent forward to Napa and Vallejo by rail. Owing to the high tariff on the railroad, however, the farmers ten miles below this place are hauling their grain to Napa with their own teams.

—Folsom continues to ship large quantities of granite.

—A fruit-drying establishment, will shortly be started at San José.

—One day last week the thermometer stood 106 degrees in the shade at Millerton, Fresno county.

—Sheep-raising is in active progress in Fresno county.

—The Southern Pacific Railroad engineers are at work near Posey Creek, Kern county.

—The moist lands of Kern county are over-crowded with cattle.

—Modesto aspires to the county seat of Stanislaus.

—Rich quartz has been found in the foothills east of Visalia.

—Heat lightning, generally a scarce article about Los Angeles, is plentiful this season.

—Los Angeles city property is appreciating.

—Price of grapes in Los Angeles—two cents per pound.

—Demands for building sites at Saucelito are increasing.

—There are no empty houses in Healdsburg.

—Enough ore has been taken out of the quicksilver mines near Vallejo, to pay for the cost of erecting smelting works.

—Burglars are becoming troublesome at Vallejo.

—The rivers and streams of Butte are very low.

—A lynx was shot near Antioch last week.

MISCELLANEOUS.

—The telegraph poles of the Western Union Company are set to within two miles of Pioche, Nevada.

—The cholera morbus is prevalent in Virginia City, Nevada.

—Linn county, Oregon, has a big apple crop this year.

—The old telegraph cable, from Vancouver Island to San Juan Island, has been raised and a new one put in its place.

—British Columbians anticipate a highly successful whaling season.

—Wyoming's first silver wedding occured in Cheyenne on the 5th ult.

—Grasshoppers have played sad havoc with the gardens of Ogden.

—An extensive soap factory will shortly be started in Cheyenne.

—Utah people complain of hot weather.

The Noon Prayer Meeting continues to be held daily at the rooms of the Y. M. C. A., on Sutter street, from 12¼ to 1 o'clock P.M. "All of every name, who love the appearing of our Lord," are invited to meet with us. Saturday noon will be specially devoted to Prayer for Sabbath-schools. The Saturday Evening Prayer Meeting meets in the same place, at 7½ o'clock, with special reference to the ministrations of the Sabbath.

Marriages.

HIKIN-MARVIN—In this city, August 24th, by Rev. W. C. Pond, Almon M. Hikin and Mary Marvin, both recently of Gibsonville, Sierra County.
HANSEN-SAUNDERS—In this city, August 31st, by Rev. Dr. Scott, Henry Hansen and Louisa Saunders.
HOWE-GARVEY—In this city, August 22d, by Rev. Dr. Scott, William R. Howe and Sarah Garvey.
CASEBOLDT-SWIFT—In this city, August 25th, Jacob D. Caseboldt and Jane E. Swift.
JUSELMANN-BAILEY—In this city, August 20th, Henry Juselmann and Mary Bailey.
GREEN-JUDD—In this city, August 31st, Thomas E. Green and Annie Judd.
HANBY-BROWN—In Porterville, Tulare County, Aug. 27th, J. W. Hanby and Mrs. Mary Brown.
LEAKE-SNYDER—In Suisun, August 27th, Ed. E. Leake and Cecilia R. Snyder.
TWINE-WILLIAMS—In Weaverville, August 26th, Elias Twine and Clara Williams.

Deaths.

WHITTLE—In this city, September 1st, Jos. Whittle, aged 47 years.
NAHOR—In Iowa Hill, August 29th, Joseph Nahor, aged 64 years.
RUSSELL—Near Healdsburg, August 19th, Sylvestus Russell, aged 43 years.
MEYER—In Pleasant Valley, El Dorado County, August 29th, John Meyer, aged 52 years.
ROGERS—In Weaverville, August 27th, Augustus Rogers, aged 32 years.
GLASS—At Cherokee Flat, August 20th, Samuel Glass, aged 71 years.
TAYLOR—At Coarse Gold Gulch, August 13th, David Taylor, aged 46 years.
McKEOWN—In Bear Valley, August 14th, James McKeown, aged 56 years.

Special Notices.

Tested by Time.—For Throat Diseases, Colds, and Coughs, "Brown's Bronchial Troches" have proved their efficacy by a test of many years. The good effects resulting from the use of the Troches have brought out many worthless imitations. Obtain only "Brown's Bronchial Troches."

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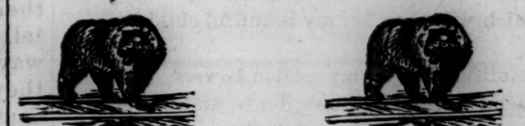

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THE "VICTORY" FRUIT JAR.

IS ACKNOWLEDGED TO BE ONE OF the best, if not the very best, Self-sealing Jar known, and being satisfied of this fact by our sales of the Jar during the last two seasons, we applied and obtained the right to manufacture them at the

PACIFIC GLASS WORKS.

We have already made, so far, this season, over two hundred and fifty gross, and our orders are fast increasing.

A new use has arisen for the Jar this year, viz: For putting up Butter to keep in warm climates, and for shipment to China and Japan. We have just completed a large order for the United States Government, to be used for this purpose.

Recollect that these Jars are of CALIFORNIA MANUFACTURE, Made at the PACIFIC GLASS WORKS.

It would be unjust and unworthy of a true Californian to use an imported Jar for preserving the noble fruits of our State in. It would be almost a contamination: enough to jar the nerves of every right-minded man and woman on the Pacific slope. Go a block further, if necessary, and buy a home-made article, as we know you will if you give the matter a little thought. They are just as cheap and as perfect as any made elsewhere.

Circulars are put in the Jars and boxes, giving directions for putting up Fruit.

For sale by Crockery Dealers and Grocers, generally, in the city and interior.

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RIFLES, SHOT-GUNS, REVOLVERS, Gun Material. Write for Price List, to GREAT WESTERN GUN WORKS, Pittsburgh, Pa. Army Guns, Revolvers, etc., bought or traded for. Agents wanted.

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Home Circle.

Beautiful Child.

BY THE LATE W. A. H. SIGOURNEY, AUTHOR OF "BEAUTIFUL SNOW."

Beautiful child by the mother's knee,
In the mystic future what wilt thou be?
A demon of sin, or an angel sublime—
A poison Upas, or innocent thyme—
A spirit of evil flashing *down*
With the lurid light of a fiery crown—
Or gliding *up* with a shining track,
Like the morning star that ne'er looks back.
Daintiest dreamer that ever smiled,
Which wilt thou be, my beautiful child?

Beautiful child in my garden bowers,
Friend of the butterflies, birds, and flowers,
Pure as the sparkling crystalline stream,
Jewels of truth in thy fairy eyes beam,
Was there ever a whiter soul than thine
Worshipped by love in a mortal shrine?
My heart thou hast gladdened for two sweet years
With rainbows of hope through mists of tears—
Mists beyond which the sunny smile,
With its halo of glory beams all the while.

Beautiful child, to thy look is given
A gleam serene—not to earth, but of heaven;
With thy tell-tale eyes and prattling tongue,
Would thou could'st ever thus be young.
Like the liquid strain of the mocking-bird,
From stair to hall thy voice is heard;
How oft in the garden nooks thou'rt found,
With flowers thy curly head around,
And kneeling beside me with figure so quaint!
Oh! who would not dote on my infant saint!

Beautiful child, what thy fate shall be,
Perchance, is wisely hidden from me;
A fallen star thou mayst leave my side,
And of sorrow and shame become the bride—
Shivering, quivering, through the cold street,
With a curse behind and before thy feet,
Ashamed to live, and afraid to die;
No home, no friend, and a pitiless sky.
Merciful Father—my brain grows wild—
Oh! keep from evil my beautiful child!

Beautiful child, may'st thou soar above,
A warbling cherub of joy and love;
A drop on eternity's mighty sea,
A blossom on life's immortal tree—
Floating, floating evermore,
In the blessed light of the golden shore.
And as I gaze on thy sinless bloom
And thy radiant face, they dispel my gloom;
I feel He will keep thee undefiled,
And his love protect my beautiful child.

Grandfather's Talk About Birds.

SIR ROBERT OF LINCOLN, FAMILIARLY CALLED BOB-O-LINK.

Kings and queens, and other royal personages, have their courts, consisting of honorable or noble persons, who are attached to their households, and whose duty it is to wait on them on state occasions.

There is one called the Lord Chamberlain, and others who wait on the king; and the queen has ladies who wait on her in various offices. This may be proper and necessary; for if it be right to have kings, then it may be right for kings to have courts.

The eagle is generally regarded as the king of the birds, as the lion is of the beasts; and they have been adopted as the emblems of royalty. The ancient Romans took the eagle as the standard of their armies, and the double-headed eagle is that of the Austrian Empire. The eagle, as you know, is the emblem of the sovereignty of the people of the United States.

But as the eagle is not a very common bird with us, and as I have spoken of the kingbird as exercising some of the functions of royalty, I must consider him as king, and consequently assign him a court.

The kingbird who has established himself on my premises has quite a number of courtiers, who pay him homage and submit to his authority. The most honorable office in this court must be assigned to the Bobolink, or, to give him his full title, Sir Robert of Lincoln. I assign to him the office of Lord Chamberlain, because of his courtly appearance and polished manners. He frequents the meadow, and seldom comes very near the house. I suspect he builds his nest on the ground, but it is so carefully concealed that I have not been able to find it. When I walk through the meadow in the neighborhood of the nest, Bob and his mate show some uneasiness, but carefully avoid any demonstration that might betray their secret.

The clothing of Sir Robert is mostly jet black, pecularly variegated with a yellowish white. He wears a white *chignon* at the back of his head, which I think, in his case, is quite ornamental. The wings and the back are streaked with white, and there is a tuft of white at the base of the tail.

I can't be more particular, for he won't permit me to come close enough to him to give a more exact description.

"Ah!" says Lena, "I am glad that the chignon is a *natural* ornament, since it is worn by the birds."

"So it is, my dear; but you must consider that it is worn by the *gentleman* bird, while his mate is very plainly attired and wears no such ornament."

"Oh! as to that," you say, "our gentlemen know that the chignon would look very ridiculous on their heads. Besides, they have not time to attend to it and keep it in trim; and therefore they have politely handed it over to the ladies, as they should do."

Well, my dear, I don't deny that it is more becoming to the ladies than it would be to the gentlemen; and if they choose to follow the fashion of Sir Robert, I shall not complain, for they cannot imitate a more modest and well-behaved person.

In his movements, Sir Robert much resembles his master; for his flight is rather slow, but deliberate and lordly.

Lady Bobolink is very differently attired from her lord, and, indeed, more so than I have observed in other wild birds. The color of her dress is almost uniform, and is of a dull yellow, tinged with green.

To look at them, when near each other, the contrast is so great that you are led to wonder how they came to choose one another, or how they knew that they were intended to be mates. I cannot explain the thing in any other way than by supposing that they knew, and were attracted to, one another by their peculiar voice or note. We can tell each bird from all the rest in this way, and there is reason to believe that they can do so infallibly, having more acute hearing than we.

But however different in appearance Sir Robert and his lady may be, they are a very harmonious and loving couple; as is universally the fact with all the birds that mate, and much to their credit and our admonition.

"Sir Robert," said I to him one day, "how came you to choose for your companion so plain a lady, and one apparently so different from yourself?"

"Oh! sir," said he, "I did not look at the outward appearance. I chose her for the qualities of her heart and head; and her voice was the index to my heart of the qualities that suited me."

"But have you never tired of her plainness, and felt attracted to some other bird of more beauty or congeniality?"

"Sir," said he, "by no means. Our dispositions were congenial at first, and they are becoming more and more so every day. I am willing to leave 'free love'—as you call it—to you *humans*, for I think it nothing more or less than fickle and brutish love; and my wife Jane is of the same sentiment."

"Well, Sir Robert, I think you are right, and wish you would or could give a lecture on the subject to some of my wayward brethren and sisters."

"Sir, I fear my voice would be unavailing, since they resist the voice of both reason and God. You must change the hearts of your men and women before they will change their conduct."

"But why do you not build your nest on the trees or on some lofty place, more worthy of our honorable station?"

"That matter I leave to my Janey's choice, and she is by no means ambitious, but thinks with me, that happiness does not consist in lofty houses or exalted positions, but in faithfulness to one another, and in doing our respective duties."

"Well, Sir Robert, I admire your philosophy, and cannot but wish that all the noble lords in the world were of your mind, and would follow your example."

The Bobolink has a very ringing and musical voice, which he seems chiefly to employ for the entertainment and encouragement of his mate. He does not go to some distant tree and sit and sing for his own pleasure, but he hovers near his nest, and sings to cheer his mate (attending, as all wives should, to her family affairs), in the following strains:

"Jane Bobolink, my Jinney Jan,
I love you very well;
Indeed, I love you better than
My little tongue can tell.

"There may be finer birds than you,
More loving cannot be;
So, to my Janey I'll be true,
As she is true to me."

—*Christian Intelligencer.*

About my Cat.

A correspondent of the *Ohio Farmer* says: I am going to tell the children some stories about my cat.

My cat has a very delicate organization, and has always objections to raise against lying on a hard bed or in a cold place. Last winter I sat a good deal in a little room which was very cozy and warm, so much so that puss generally chose to sit with me when she had leisure. There was one low and very soft-cushioned seat, for which puss and I had a great many contests. When she got tired of the inhospitable oil-cloth behind the stove, she would come to me, smell all around the chair, put two paws in my lap and look up with a face that said as plainly as words: "You are a big woman, I'm nothing but a poor little cat; can't you give me that seat?" If I left it an instant to reach a book or put coal in the stove, up went puss on the instant, and settled herself with the utmost nonchalance in the coveted place.

Once coaxing me in vain a good half-hour, she left apparently in a huff, and sitting down by the door mewed to be let out. "Poor old speckle," said I, "you've given it up at last," and rose up to open the door. No sooner, however, was I fairly out of that chair than she trotted and jumped into it. Now, did the cat reason or not?

Had this happened only once, I should have called it "accidental;" but it did happen at least half a dozen times, and no one who saw it thought anything else than that the cat mewed at the door with deliberate intent to "invest" that chair as soon as I should be out of it.

In the sitting-room puss had a piece of carpet behind the stove for her lounging-place. I have often seen her, when a hot fire made her uncomfortable, take the bit of carpet in her teeth, and drag it a little one side.

One day I was lying in bed sick, and had by me a paper bag containing a few crackers. Puss is always perfectly irrepressible when crackers are about; so I was not surprised to see her bouncing upon the bed, and her delicate, white nose go diving into the cracker-bag. After I had given her a pretty good meal of them, I hid the bag under some newspapers that lay on the bed, but the keen nose soon smelled them out. So then I tied a string tightly around the top of the bag, and wondered what she would do next. Well, this is what she did. She stepped with her fore feet on one end of the bag to hold it down, and then by backward strokes with the claws of her hind feet (as you have seen cats do in mock fights with their kittens) tore a hole in the bag. I thought this very wonderful for a cat, but people I told it to didn't seem to mind it much, so I thought I would just write it out for the little folks, who would be sure to appreciate it.

Approaching Little Children.

It is an art to become acquainted with little children. The great secret is not to force matters. Let the child take its own way and choose its own time. A child, he or she, is like a woman. It will be wooed, and not unsought be won. The best course is to let the child have its look at you without feeling that you too are looking at it. Be, as it were, unconcerned. Above all, avoid a full meeting of its eyes with your eyes. The child will wish to make a satisfactory inspection of your eyes at its leisure. But no progress is made as long as you are also examining its eyes. You are the questionable party, not the child. Let the child have time and opportunity to be perfectly assured that you are a suitable person for it to become acquainted with. After that you need make no further advances. The child's curiosity and native social disposition may be trusted to bring it all the way to you.

But remember not to look at the child at first, if it seems shy. If you hold out a lure to it, don't appear to care whether the lure attracts or not. Dangle your watch in the child's sight, and keep on talking with the third person, with averted eyes, until the child is allured to approach. Very likely it will not then really approach at once. It will take a few moments to watch you. Probably it is much influenced by observing the manner in which you are treated by its father or mother. Wait till this has had time to produce its full reassuring effect.

Nothing tends to embarrass a child in forming an acquaintance with a stranger more than to be conscious of being watched all the time in the process. A complete block is often effected by having the conversation of a company suspended while all present devote themselves to watching or encouraging the proceedings. If you are the suitor under such circumstances, you had better just decline any further attempt for the moment. The child cannot bear to be the object of notice of this sort. Select your time when the child is free to be observer and not observed.

I have often thus succeeded in getting into good relations with a child at the first interview that was famous for its fastidious shyness with strangers. My master secret lies in avoiding encounter of eyes until after the child is satisfied that I am a safe and responsible party.—*The Sunday-school Journal.*

A Child's Faith.

"You sick, auntie?" inquired the possessor of the two bright black eyes that peered at me from behind the half-closed door.

"Yes, darling."

"Want some of my nice, good medicine?" said the sympathetic little one, approaching my bedside, and pursing up her rosy lips, as though she was tasting something very nice. Scarcely waiting for the reply, she turned and asked, "Grandma, please open the door?" Then I heard the tiny feet patter across the hall to mamma's room.

Nurse was there, and the little creature pleaded earnestly for her bottle of medicine, but she refused, until she found that the child would not be satisfied without it, then she came to ask if I had sent for the medicine. Wishing to know what my little niece would do, I told nurse to grant her request. Soon she appeared at my door, and coming directly up to me, placed the bottle in my hand. When she thought I had taken some, she looked at me, her eyes beaming with eager expectation, and asked,

"You well now, auntie? Going to get up now?" and began tugging at the bed-clothes, not for a moment doubting the efficacy of her "good medicine."

I thought, Oh, that we had this implicit faith, this child-like trust in the balm of Gilead, we would not plod so wearily along, bowed down with life's trials, cares, and perplexities, heart-sick from temptations without and within. We should bring our broken, burdened hearts to the Great Physician to be healed. He is ready, ever willing, only waiting for us to come to him; with outstretched arms he entreats, yea, commands us to cast all our cares on him for he "careth for us."

"He feels our griefs, he sees our fears,
And counts and treasures up our tears."

Which of us would not be sorely grieved if a child or a friend should distrust us? Should we think their love for us strong or deep, if in any trouble or perplexity they should refuse our proffered assistance, doubting though oft-times experiencing, our willingness and ability to help them. If we were strangers in a strange city, would we not seek for some one to guide, to direct us how and where to go, and when we had found such a guide, on whom we could rely, would we not keep close to him, never for a moment losing sight of him? Then let us keep near our Heavenly Guide, and with our eyes fixed steadily on him, trust ourselves, our burdens, our all to his wise keeping. He will safely lead us through all the trials and temptations that surround us. And when our pilgrimage is ended, still trusting in him, we shall find, as many have already, that

"Jesus can make a dying bed
Feel soft as downy pillows are,"

and that we, too, can go rejoicing to our heavenly rest.—*Adv. and Guardian.*

The Old-Fashioned Mother.

Thank God, some of us have had an old-fashioned mother. Not a woman of the period, enamelled and painted, with her great chignon, her curls and bustle; whose white, jewelled hands never felt the clasp of baby fingers; but a dear, old-fashioned, sweet-voiced mother, with eyes in whose clear depths the love-light shone, and brown hair, just threaded with silver, lying smooth upon her faded cheek. Those dear hands, worn with toil, gently guided our tottering steps in childhood and smoothed our pillow in sickness, even reaching out to us in yearning tenderness when her sweet spirit was baptized in the pearly spray of the river. Blessed is the memory of an old-fashioned mother. It floats to us now, like the beautiful perfume of some wooded blossom. The music of other voices may be lost, but the entrancing memory of hers will echo into our souls forever. Other faces may fade away and be forgotten, but hers will shine on until the light from heaven's portals will glorify their own. When in the fitful pauses of busy life our feet wander back to the old homestead, and, crossing the well-worn threshold, stand once more in the room so hallowed by her presence, how the feeling of childish innocence and dependence comes over us, and we kneel down in the molten sunshine streaming through the open window—just where long years ago we knelt by our mother's knee, lisping "Our Father." How many times when the tempter lured us on has the memory of those sacred hours, that mother's words, her faith and prayer, saved us from plunging into the deep abyss of sin. Years have filled great drifts between her and us, but they have not hidden from our sight the glory of her pure, unselfish love.—*Watchman and Reflector.*

CECIL SPRING, of Worthington, aged ninety-six, with his son, grandson, and great-grandson, assisted one day last week in mowing a field of grass that yielded two tons to the acre. The Pittsfield *Eagle* says that the old gentleman took the lead, and the way the grass went down before those four generations was a caution.

Nonsense and Oversense.

A gentleman who had taken the horse-cars for the Worcester Depot in Boston, incumbered with manifold bags and parcels, reached the bell-rope with an effort when he wished to get off, and gave a vigorous pull; but the result was a sharp ring from both bells. "What are you ringing both ends for?" was the discourteous and surly inquiry of the conductor. "Because I wish the car to stop at both ends," was the quiet reply, that left a convulsed car-load and a discomfited conductor.

"Oh! I see, you are afraid of me," said the Rev. Sydney Smith one day, to a young lady who sat beside him at dinner. "You crumble your bread, and that is an undeniable proof of shyness. I do it when I sit by the Bishop of London, and with both hands when I sit by the Archbishop."

Thackeray tells of an Irish woman begging of him, who, when she saw him putting his hand into his pocket, cried out, "May the blessing of God follow you all the days of your life"—but when he pulled out his snuff-box, immediately added—"and never overtake you!"

A lady had a favorite lap-dog, which she called Perchance. "A singular name," said somebody, "for a beautiful pet, madam. Where did you find it?" "Oh," drawled she, "it was named from Byron's dog. You remember where he says, 'Perchance my dog will howl.'"

A dividend is the surplus, the result, the end of a transaction, divided among the shareholders—hence the word di-vide-ends. An apothecary originally carried his medicine about in jars—he was a pot-carrier — thence the word a-pot-he-carries.

When James Russell Lowell was in Italy, a begging friar came to him one day with a subscription for repairing his convent. Lowell said: "Ah! but I am a heretic." The friar replied: "Undoubtedly, but your money is perfectly Orthodox."

The boy was observed watching for a woodchuck to come out of his hole. "Do you suppose you can catch him?" said a passer-by. "Catch him!" said the boy, contemptuously; "I've got to catch him, stranger; we're out of meat."

Saxe says that Vermont is famous for four staples, "men, women, maple-sugar, and horses. The first are strong, the last are fleet, the second and third are exceedingly sweet, and all are uncommonly hard to beat."

Washington Irving once said of a pompous American diplomatist: "Ah, he is a great man; and, in his own estimation, a very great man, a man of great weight. When he goes to the West, the East tips up.

In Chicago they have christened a mud scow after Nilsson, and yet some people say that republics are ungrateful.

Concerning Health.

Food.

Dr. James C. Jackson, Principal of the "Home on the Hillside," at Dansville, N. Y., publishes this:

With us, as a people, bread and meat constitute the staff of our life, being eminently the staples of our food. Of the grain used, wheat ranks all the other grains in quantity used, as it does all of them in natural fitness. According to Liebig, Bousingault, and other chemists, 107 parts of wheat are equal to 111 parts of rye, 117 of oats, 130 of barley, 138 of Indian corn, 177 of rice, 898 of potatoes, and 1,335 of turnips. In making bread out of wheat after the form or manner which with us is almost universal, certainly quite common, we greatly deteriorate it, insomuch as to make it less nutritious than it might be; but not only so, we make it noxious, thus disturbing those who eat it in many instances, by causing severe irritation of their gastric nerves. In preparing wheat for cooking, the uniform practice is to separate the bran from the flour. When this is done, an analysis of these will show the harm of bolting. The principal solid constituents of the human body are fat, bone, and muscle. I offer the following condensation of facts taken from a statement of a scientific gentleman, correspondent of one of the ablest and oldest papers in the state of New York.

1. *The Fat.*—Of this ingredient, 1,000 lbs. of whole grain contributed 38 lbs.; fine flour, 20 lbs.; bran, 60 lbs.

So that the bran is much richer in furnishing the materials of fat than the interior portion of the grain, and the whole grain ground together is richer than the finer part of the flour, in proportion to nearly one-half.

2. *The Muscular Matter.*—One thousand pounds of whole grain, and of the fine flour, contain of muscular matter respectively — whole grain, 156 lbs.; fine flour, 130 lbs.

So that the material out of which the animal muscle is to be formed, the whole-meal or wheat contains one-fifth more than the finest flour. For maintaining muscular strength, therefore, it must be more valuable in an equal proportion.

3. *Bone Material and Saline Matter.*—One thousand pounds of bran, whole-meal, and fine flour, contain respectively—bran, 700 lbs.; whole-meal, 170 lbs.; fine flour, 69 lbs.

So that in regard to that important part of our food necessary to all living animals, but especially to the young during their growth, the whole meal is three times more nourishing than the fine flour.

Taking the three essential elements of a nutritive food thus existing in wheat, and comparing their respective amounts in the whole meal and in the fine flour, we find that, on the whole, the former is one-half more valuable for fulfilling all the purposes of nutrition than the fine flour. "It will not be denied," says Professor Johnson, "that it is for a wise purpose that the Deity has so intimately associated in the grain the several substances which are necessary for the complete nutrition of animal bodies. The above considerations show how unwise we are in attempting to undo this natural collection of materials. To please the eye and the palate, to sift out a less generally nutritive food; and to make up for what we have removed, experience teaches us to have recourse to animal food of various descriptions. It is interesting to remark, even in apparently small things, how all nature is full of compensating processes.

A SUNDAY'S dinner is made the most sumptuous meal of the week in a great many households, and the guests retire from the table more like gorged anacondas than intellectual human beings, with the result that during the whole afternoon there is such an amount of mental, physical, and religious sleepiness, if not actual stupidity, that no duties whatever are performed with alacrity, efficiency, and acceptableness. The Sunday dinner made of a cup of hot tea, some bread and butter, with a slice of cold meat, and absolutely nothing else, would be wiser and better for all; it would give the servants more leisure, the appetite would be as completely satisfied half an hour afterward, while body, brain, and heart would be in a fitting condition to perform the duties of the Sabbath with pleasure to ourselves, with greater efficiency to others, and doubtless with larger acceptance to Him toward whom all our service is due.—*Hall's Journal of Health.*

CURATIVE POWERS OF ICE.—The curative and relieving powers of ice are found more valuable year after year. Small lumps of ice swallowed whole will often check acute stomach inflammations, and will prevent nausea if heat is applied outside at the same time. Pounded ice, applied to the spine, is said to cure sea-sickness. A bit of ice will help diptheria and all other throat complaints. To become delightfully cool in summer, apply ice, wrapped in paper, to the back of the head for one moment.

A USEFUL REMEDY.—A correspondent of the *Country Gentleman* says that tincture of arnica will cure oak poisoning, rapidly and completely, and that there is nothing better for healing wounds, bruises, and sprains in man or beast. It will instantly stop the pain from the sting of a bee or wasp. For wounds it should be diluted with water. To make it, get two ounces of arnica flowers from a druggist, and put in a bottle with one quart of alcohol.

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☞ Mention you saw advertisement in THE PACIFIC.

Farm and Garden.

The Evening Hearthstone.

Gladly now we gather round it,
For the toiling day is done,
And the gray and solemn twilight
Follows down the golden sun.
Shadows lengthen on the pavement,
Stalk like giants through the gloom.
Wander past the dusky casement,
Creep around the fire-lit room.
Draw the curtain, close the shutters,
Place the slippers by the fire,
Though the rude wind loudly mutters,
What care we for wind-spirit's ire?

What care we for outward seeming?
Fickle Fortune's frown or smile?
If around us love is beaming,
Love can human ills beguile!
'Neath the cottage-roof and palace,
From the peasant to the king,
All are quaffing from life's chalice
Bubbles that enchantment bring.
Grates are glowing, music flowing
From the lips we love the best;
Oh, the joy, the bliss of knowing
There are hearts whereon to rest!

Hearts that throb with eager gladness—
Hearts that echo to our own—
While grim care and haunting sadness
Mingle ne'er in look or tone.
Care may tread the halls of daylight,
Sadness haunt the midnight hour,
But the weird and witching twilight
Brings the glowing hearthstone's dower.
Altar of our holiest feelings!
Childhood's well-remembered shrine!
Spirit-yearnings—soul-revealings—
Wreaths immortal round thee twine!

Improving Dairy Stock.

The *Mark Lane Express*, says:

"Every succeeding year finds farmers increasing their dairy stock, laying out their land so as best to suit its successful management, each year developing greater interest on the subject of the best breeds of cattle, and the most profitable modes of managing them, than its predecessor. With dairy stock it would almost appear as if there was no such thing as standing still. Unless improvement is aimed at constantly, by weeding out those members of the herd which are getting old, or which after sufficient trial are found to be inferior milkers, and by occasionally introducing fresh and, if possible, superior blood through the agency of the sire, there is great danger of retrogression. It is neither profitable nor creditable to a farmer to have his stock decreasing in stamina, in lower condition, and the receipts from their produce less than during previous years, and yet unless the interest in their welfare and improvement is continually kept up, this is a contingency that is almost sure to become a certainty. No bad milker should have a permanent place in a herd which is kept not for show, nor for breeding purposes solely, but principally for the disposal of dairy produce. To keep such a cow is simply to lose money wilfully, her keep costing quite as much as the best milker in the stall, and the trouble she occasions just as much as that given by the animal which gives double her amount of produce. It may be difficult to have every one first rate, yet the herd may be so improved by judicious selection as to have all good cows. In a stock of forty we shall suppose that there are at present ten bad, or at all events indifferent, milkers. By testing the milk of these cows carefully, and ascertaining the amount of produce in butter to be under the average of what might be fairly expected from the care and keep expended on each, there is nothing more easy than to keep the bull from them, dry off at the end of the season, stall feed, and get rid of them without further loss. To fill their places, from twelve to twenty heifers can be sent to dairy, ample margin being thus left to afford a choice at the period of calving. By persisting for a few years in this course the stock will not only become first-class milkers and increase the profits of their owners, but will gain a character and a reputation in the district for their good qualities.

Much can be done in a given time by holding over the offspring of those cows which have proven themselves to be first class milkers, breeding, if possible, for all permanent stock from those only, and thus getting into a strain of milkers. It is just as likely as not that a heifer, whose mother was an excellent milker, may herself turn out to be scarcely worthy of house room; bnt when she is the descendant of a celebrated line of pail fillers, the probabilities are altogether in favor that she will possess in a high degree the good qualities of her race. In a large herd there will be an occasional bad milker. This no forethought can prevent, and whatever loss may result, it must only be excepted for the time being, and the removal of the animal causing it, effected on the first favorable opportunity. With regard to the best breeds of cattle for dairy purposes, if may be taken as a very safe rule, that every district of country possesses a breed of cattle in every way suitable to its climate and soil; and that, with care, skill and capital combined, good specimens fit for general purposes may be obtained without going far from home. It is quite possible that cattle of a peculiar breed, expensively purchased and brought from great distances may do very badly and lead to much disappointment and loss before becoming acclimatised, and even afterwards never doing so well as the ordinary breeds to be found in the locality. With the bulls it is quite different—they must be got of pure blood, without a stain if possible, whatever the trouble or whatever the expense.

The Horse for the Farm.

A smart, spry, tough, true horse is what is wanted for the farm; such a horse is also good for the road, and for general purposes. It wants to be neither too large nor too small, some latitude being allowed where a number of horses are kept. A quick stepper does in general the most work, and such an one is not generally found among heavy horses. Thirteen hundred is a good general weight for the farm; a hundred or two less may be equally good. But in all cases avoid the common or mixed blood; we have had enough of that. Good blood in all cases should be aimed at, such as is established, making the thoroughbred the basis.

We want horses for action rather than strength; such is the condition of farming now-a-days. Once heavier horses were required, when the country was new and much heavy work was to be done. But now a twelve hundred horse will take the place of a much heavier one of the olden times.

Perhaps the greatest point of all is the training of the horse, making him as you want him, which can be done to a great extent aside from the blood—that is, independent of his hereditary qualities. This requires judgment, experience and patience; few are fitted for the task—those few ought to do the work. But much can be done by a cool, judicious head, beginning early and taking the proper pains which a good horse is worth, and he is worth all the more for the training.

How much we need reform here, fir in selecting the stock, and then s training it. It will pay to go to much trouble, for a horse is a valuable animal, and two of them double the value.

Just now heavy horses are attracting attention. As a general thing we think they will not do for the present farmer, who has much land to go over and much light teaming to do, he wants a smart, tough horse, readily obedient to the rein. With such much work can be done and done well, more than the heavy horse can accomplish, and yet the heavy horse is the most expensive to keep. We should consider the matter well and see what we want; then make our purchase or selection of stock.—*F. G., in Prairie Farmer.*

The *Rural New Yorker* says:

"There should be a good collection of useful herbs in every garden, or in some other place adjourning the homestead. Some persons find the apiary to be an excellent place for growing herbs, as many of them produce an abundance of flowers early in the spring, and all furnish very desirable food for bees. A small bed of each kind will supply the requirements of a large family. The following are some of the most desirable herbs, etc.: Balm—a hardy perennial plant, the leaves of which have a lemon-like odor, an agreeable aromatic taste. They are used for flavoring dishes. A solution of them is beneficial in diseases of the lungs. Basil—the leaves when bruised have the odor and flavor of cloves, and are used for seasoning. Caraway—a hardy perennial plant, valuable for its seeds, which are used in confectionary and also in distillation. Coriander—a hardy annual, cultivated for its seeds, which are used by confectioners, druggists, and distillers. The young leaves are used in soups and salads. Lavender — a hardy, shrubby plant, of which there are several varieties. It is sometimes used for seasoning, but is more esteemed for making the distilled water which bears its name. Common Marjoram—a shrubby, perennial plant which may be raised from seeds, but is generally propagated by dividing the roots either in spring or autumn. The young shoots, cut at the time of flowering and dried in the shade, are used for seasoning. The plant is highly aromatic. Sweet Marjoram is raised from seeds sown annually in spring or early autumn. This plant is highly aromatic, and is much used both in the green and dry state for flavoring soups, etc. Rosemary is a half-hardy, shrubby plant, which requires a light, dry soil and sheltered situation. It is propagated by seeds or cuttings, or dividing the roots. It is sometimes employed for flavoring meats and soups. It is used in the manufacture of 'eau de cologne' and 'Hungary water.' Sage—a well known garden herb which thrives best in light, rich, loamy soil. It is generally propagated by seeds, but may be grown from slips or cutting or dividing the roots. The leaves are used both in a green or dried state for seasoning, also for flavoring cheese and for medical purposes."

Velvet Cream.—To a pint of cream put a very little sugar, keep stirring it over the fire till the sugar is dissolved, and then take it off; but keep on stirring it till it is about the warmth of new milk, after which, pour it through a fine colander into a dish containing three spoonfuls of lemon or orange-juice, a little grated peel, and a little fruit marmalade, chopped small, with two spoonfuls of white wine. This should be prepared the evening before it is wanted.

Crops at Tomales and vicinity are looking finely, and the only danger to which they are exposed is a too early ripening by north winds.

He that lacks time to mourn, lacks time to mend.

Preserving Small Fruits.—I can't afford so many cans. I tried it on a small scale once, but, as the fruit was no better, and the space required so great, and the expense great too, I gave it up. I dry everything, or, rather, partially dry them; either pack in sugar, or, after packing, pour a strong sirup over the fruit. For the small fruits, cherries, strawberries, etc., I put in my preserving kettle a cup or two of sugar, with the least water that will make a stiff sirup, throw in some fruit; when scalded, skim out as free from sirup as possible, spread on plates and dry in the oven, pack before they are dried hard, boil the sirup down. Add a little sugar each time you add fruit. Do not put in too much at a time, or, in stirring, you will break tender fruits. Strawberries put up in this way will not fade, and, though I never tried to keep them more than one year, I have no doubt they would last many years. I have kept cherries three years in this way without the trouble of wasting or scalding. When wanted for use, add a little water, as much sugar as you wish, and stir gently, a few minutes only. A bushel of fruit can be packed in a gallon jar, and you will have jelly left after pouring on your dried fruit as much as it will absorb. This Mrs. Mason told me one day, and I, Lettie Lee, can indorse her statement in regard to the aforesaid good things.—*Western Rural.*

What I have on the brain is *weeds.* Some people think that with modern agricultural implements, and the vast extent of fertile land in the United States, we shall produce so much more grain, meat and wool, than can possibly be consumed by our population, that prices will fall so low that there will be no profit in farming. Were it not for weeds and insects, such probably would be the case. My own farm and the Deacon's are overrun with weeds. We are fighting them to the extent of our ability, and are meeting with gratifying success. Our farms are becoming cleaner and cleaner every year, but even yet the weeds cost us more than all other taxes—town, county, state, and national—direct, and indirect, combined. I do not mean that the labor of destroying them costs so much, but the weeds that escape damage our crops to such an extent, that we lose half our profits. You must recollect that the actual profits of farming, after deducting the interest on capital, the cost of labor (our own or others'), the wear and tear of implements, etc., are exceedingly small. I know of comparatively few farms where, after making these deductions, the actual profits are more than five dollars per acre. On the other hand, I know scores of farms where, at least on some fields, the weeds damage the crops ten dollars per acre. And, depend upon it, no farmer can be really successful until he makes an earnest, persevering effort to clean his land. It is fortunate for us, that the means used to accomplish this object will do much toward enriching the soil.—*American Agriculturist.*

Insects.—Some one has said that horticulture is merely "a fight with weeds and insects." That man must have had a vineyard, for the fight must be kept up, with insects at least, from before the opening of the buds until the ripe clusters are gathered. The unopened buds are bored by a flea-beetle; the leaves of the infant shoot, before it is an inch long, are the home of the larva of a plume. At flowering, come the rose-bugs, which feed away upon the embryo clusters, and between whiles doing a little amateur "pinching" wherever they can find a shoot that you are particularly desirous should be prolonged. Along with the rose-bugs come other beetles, from as small as they, up to the spotted pelidnota, which is larger than a May-bug. Some of these beetles attack the leaf just where its ribs join the leaf-stalk—the very place of all the most injury can be done—and, in a few days, your broad and vigorous leaf flaps in the wind like a tattered banner. Then the caterpillars, from the beautiful great fellows that travel singly, to the diminutive procris, that passes in military order over the surface of the leaf like a well-drilled platoon—keeping "a light touch of the elbows," so close are they. Then the little gall-flies, seldom seen, save by their work, puncture the leaves, and the resulting excrescences make the vine look as if it had some unpleasant cutaneous disease, while other gall insects attack the young shoots, giving them a dissipated, gouty look. The pulp of the berry is infested by the larva of a curculio, and a troublesome brother of his makes its home in the very grape-seed itself. I have not mentioned the root-borers and stem-borers, as these have not troubled me. Indeed, a work upon the insects injurious to the grape-vine would make a handsome volume. This trouble with insects is so serious, and the desire of the grower to avoid it is so great, that quackery has a fine chance for the sale of its nostrums. I place no reliance upon any thing except actual slaughter. Hand-picking, and shaking off and killing, will do much to keep insects in check, while natural foes, in the shape of parasitic insects, sooner or later, come to our aid.—*American Agriculturist.*

In answer to a correspondent who asks what is the best grain to fatten pigs, the *Rural New Yorker* says: "The best feed—quality of pork and rapidity of fattening considered—we ever gave pigs was boiled peas and potatoes. Without looking up analysis to prove or disprove the relative fattening properties of the compound with other feed, we speak of practical and profitable results."

Scientific.

How the Chinese Produce Dwarf Trees.

We have all known from childhood how the Chinese cramp their women's feet, and so manage to make them "keepers at homes," but how they contrive to grow miniature pines and oaks in flower-pots for half a century, has always been a secret. It is the product chiefly of long-continued, skillful root pruning. They begin at the beginning. Taking a young plant (say a seedling or a cutting of a cedar) when only two or three inches high, they cut off its tap root as soon as it has other rootlets enough to live upon, and replant it in a shallow pot or pan. The end of the tap root is generally made to rest upon the bottom of the pan, or a flat stone within it. Alluvial clay is then put into the pot, much of it in the size of beans, and just enough in kind and quantity to furnish a scanty nourishment in the plant.

Water enough is given to keep it in growth, but not enough is given to excite a vigorous habit. So, likewise, in the application of light and heat. As the Chinese pride themselves also on the shape of their miniature trees, they use strings, wires, and pegs, and various other mechanical contrivances, to promote symmetry of habit, or to fashion their pets into odd fancy figures. Then by use of very shallow pots, which they use, the growth of the tap roots is out of the question; by the use of poor soil, and a very little of it, and little water, strong growth is prevented. Then, too, the top and roots being within easy reach of the gardener, are shortened by his pruning knife, or seared with his hot iron. So the little tree, finding itself headed on every side, gives up the idea of strong growth, asking only for life, and just growth enough to live and look well. Accordingly, each new set of leaves becomes more and more stunted, the buds and rootlets are diminished in proportion, and, at length, a balance is established between every part of the tree, making it a dwarf in all respects. In some kinds of trees, this end is reached in three or four years; in others, ten or fifteen years are necessary. Such is the fancy horticulture of the Celestials.—*Exchange.*

Bees News Tellers.

This story is from Boston: Many years ago, General Oliver, who lately sent a communication to us on bees, was himself an amateur bee-keeper, and was a great favorite with those wise little creatures, as with his own kind as well. He kept a hive or two in his own garden at Salem, which, as everybody knows, is full of gardens, and took great delight in communing with his garden friends, being on the most intimate terms with them. One day, after removing a small swarm to a new place in his garden, he went down town to the reading-room, and, while standing near an open window, was suddenly accosted by a honey-bee, which seemed to know him, and to have something of importance to communicate to him. But it did not occur to him that this visit had any particular significancy; and so, after looking over the papers awhile, he went about his business, entering on his way another public room; where, to his surprise, he was followed by the same bee, or another very anxious to gain his attention. At length it occurred to him that this might be one of his own bees which had been sent to apprise him of trouble in his garden. He accordingly returned immediately home, to find his suspicions fully verified. The new little swarm had been attacked by a larger swarm, which was then in the act of robbing the hive of all its treasured honey; and the bees which the General had met down town had been sent off in pursuit of their friend and master to apprise him of what was going on and to implore his timely aid. But alas, their good friend was not quick enough to read their notes of warning and cries for help; and the poor little busy bees were all cleaned out by their stronger neighbors before their General could be got to aid and defend them. —*Traveler.*

Polish for Leather.—A good polish for restoring leather tops, dashes, etc., is made of two parts of good glue soaked in tepid water until it is thoroughly softened, then add three parts of crown soap dissolved in warm water, then add five gills of water, and two gills of brandy or common spirits, rubbing it until it becomes smooth; stir this into the mass, and afterward stir in two parts of wheat flour mixed smooth in cold water. The mixture is then put over a moderate fire, and allowed to steam off a little, but not to boil, stirring it well while over the fire. It can be used immediately or made up into small cakes, which can be dissolved at any time in a little water or beer. It can be put on with a brush, a thin coat only being required, and afterward rubbing it with a linen or silk cloth. This not only restores the color, but also adds to the durability of the leather.—*Carriage Journal.*

Cinchona, from which quinine is made, is becoming scarce in many parts of South America, where it was once quite common. The plant is now quite successfully and extensively raised in the island of Java and in some parts of India. This plant was named in honor of the countess of Cinchon, wife of the Viceroy of Peru, who first sent the bark to Europe, where it was used in the cure of intermittent fever, in 1640.

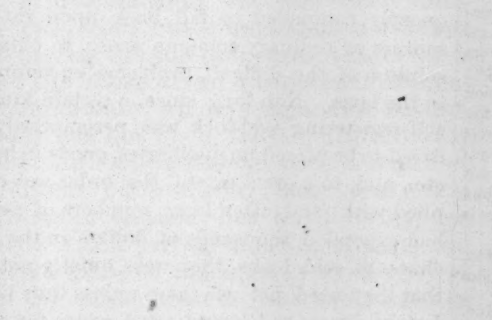
The *Medical and Surgical Reporter* estimates the cost, to the people of the United States, of medical services and medicines at $1,000,000, and adds $25,000,000 for the quack medicines swallowed. "Let the people," it says, "study these figures a while, and then reflect that probably one-half, or certainly a large fraction, of this expense is incurred by a deliberate infraction of the laws of health; that if they tippled less, smoked less, overworked less, were less 'fast,' and less self-indulgent, they would save some thirty or forty millions a year.—*N. Y. Observer.*

Gum Arabic Starch.—Get two ounces of fine, white gum arabic and pound it to powder. Next put it ints a pitcher, and pour on it a pint or more of boiling water (according to the degree of strength you desire), and then, having covered it, let it set all night. In the morning, pour it carefully from the dregs into a clean bottle, cork it, and keep it for use. A table-spoonful of gum water stirred into a pint of starch that has been made in the usual manner, will give to lawns (either white or printed) a look of newness to which nothing else can restore them after washing. It is also good (much diluted)for thin white muslin and bobbinet.

A national system of time for railroads, based upon national longitude, is being devised by a gentleman of Saratoga. It adopts Washington time for the Eastern portion of the country as standard time; one hour slower than Washington time for the Mississippi valley; two hours slower for the Rocky mountain section, and three hours slower for the Pacific States. The work involved about 8,000 computations for longitude.

The active principles of plants, according to recent investigations, are more concentrated in the leaves of plants grown in cold climates, where the vegetation is less vigorous, than in warm climates. In illustration, the well-known facts are cited that tobacco grown in northern regions is stronger than the same plant raised in mild or tropical regions; and celery, it is stated, is affected in the same way by the influences of temperature and moisture.

Experiments made to ascertain what colors are most quickly and easily perceived by the eye, seem to show that bright yellow is the color most easily distinguished, and violet and red are the least readily recognized. After yellow, blue is the most quickly seen. These experiments may be of some value in improving our system of signaling. The colors most readily distinguishable at the greatest distance are obviously the best to employ for signals.



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Cowles & Drown—Law Office, No. 621 Clay Street, south side, over Savings and Loan Society.

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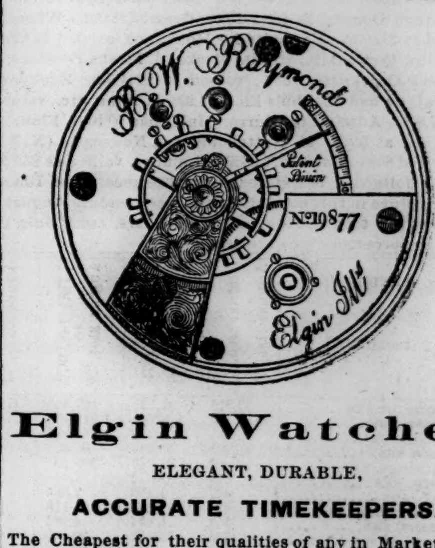

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FOR

LADS AND YOUNG MEN,

After the 15th of August, 1871. Studies in prepara

From the Commercial Herald and Market Review.

Commercial Intelligence.

We are now being forcibly made aware of the shortness of our Wheat crop. Receipts are light, and much of what does come forward is by the growers ordered into store for a future market, not content with present high rates ruling. The announcement of a rise in Wheat at Liverpool, was at once responded to on this coast, by the appearance of a few speculators, who entered the market at $2 30, and closely followed it up with purchases aggregating 2,000 tons or more, paying as high as $2 50 for prime samples suited for seed. At these figures, millers withdrew from the market, although distillers purchased a few hundred tons at the rise. There does not appear to be much confidence felt in the maintenance of these rates. At the rise, the cost of Flour is enhanced beyond the reach of Chinese buyers, who will prefer to make their return remittances in coin, rather than in Flour. We know not where else to look for a paying Flour market.

While our Wheat crop is admitted to be largely deficient, it is well to look at that in Oregon. The Portland *Bulletin* of August 24th, in its editorial column, says:

The harvest is pretty well advanced in Oregon, and from every quarter comes word that the Wheat crops have turned out much better in quality and far more in quantity than had been generally expected. In some sections the winter Wheat has proven superior to any raised for several years past, and the average of bushels to the acreage is greater. Spring Wheat has likewise matured in from fair to excellent condition: and, take it in every aspect, our farmers have been blessed with a very prosperous season.

The high prices which have prevailed during the past year thoroughly cleared the granaries of Oregon. Lots of wheat which had been stored for from two to four years—and in one or two instances, we believe, for so long a period as five years, awaiting the figure at which the owners held their stock—have been completely closed out at high rates, from $1 10 to $1 30 per bushel, and perhaps in no other season for many years past has the State been so entirely rid of old wheat.

The new crop is, therefore, the only wheat in this market of any moment, and while farmers in most instances can afford to hold for higher prices than are now offered, it well concerns those who propose to do so to examine the situation.

The going rates appear to be from 90 cents to $1 03 per bushel. At these rates wheat growing is a very remunerative branch of agriculture in Oregon, and farmers cannot but do well at it. And these rates, following as they do the yet higher prices which have been received for last year's crop and the stored crops of previous years, cannot but secure to the majority of our farming community an easy and very sound financial condition.

Our exports of Wheat since the coming of the new crop compare very unfavorably with years past. Only one ship was dispatched in July with Wheat, against fourteen in the same month last year; while in August seven vessels only have cleared, against eleven for a corresponding period in 1870. At this writing we have but five vessels on the berth to load Wheat for the United Kingdom, against eight vessels at same date a year ago. How long this depression in this important interest is to be continued, it is impossible to say, as much, very much, depends upon the future shaping of the Breadstuff markets of the world.

Barley has shaded off somewhat. The prevailing opinion among the trade is, that prices are too high to be long kept up, in view of the promised liberal crop yield. Oats, also, favor the buyer, with few transactions of moment to record. Corn is in light stock, with but little inquiry. Hay has shaded off considerably from the highest point reached, particularly for low and medium qualities. Potatoes and Onions continue plentiful and cheap. Hops of the new crop have appeared, and sold at high rates, a few sample bales having already been sent to New York by rail. Mustard-seed arrives very sparingly, and, in the absence of sales, prices are hard to give. No Flaxseed of the new crop has yet been marketed: but it is thought that the yield, both here and in Oregon, will be sufficient for the wants of local Oil Mills, and thus do away with imports. No Broom-corn of the new crop has yet appeared: the quality is said to be good, but the crop yield less than that of 1870.

In regard to Wool, it is thought that the Fall Clip will approximate seven to eight million pounds, the prevailing high prices stimulating shearing pretty generally. Speculators are now scouring the State, buying up all the lots within reach, and paying what many prudent men in the trade consider extravagant prices—rates not warranted by Eastern markets. Hides keep up, finding ready sale. Leather is also largely in favor. Tallow continues in light stock compelling our manufacturers to go East and also to Australia for supplies.

The exports for the past week have been as follows: Globe for Queenstown carried 50 tons Copper Ore, 23,937 ctls Wheat, valued at $55,239. Northeast for Liverpool had 53 tons Copper, 15 tons Silver Ores, 29,333 ctls Wheat, valued at $72,252. Yosemite for Hongkong carried 14,629 bbls Flour, 40 ctls Oats, 501 kits Mackerel, 100 sks Potatoes, 1,000 flasks Quicksilver, etc., valued at $144,340. Zephyros for Acajutla had 2,200 bbls Flour, 1,930 cs Wine, etc., valued at $27,879. Admiral for Burrard Inlet had 50 bbls Flour, etc., valued at $542. M. Nottebohm for Newcastle (N. S. W.) carried 850 cs Salmon, 22,396 ft Lumber, valued at $6,926.

The following is a statement of the receipts of Domestic Produce in this market for the week ending August 31st, and the total for the past three years, from July 1st to the corresponding date each year:

ARTICLES OF PRODUCE.	August 24th, '71, to August 31st, '71.	July 1st, 1871, to August 31st, '71.	July 1st, 1870, to August 31st, '70.	July 1st, 1869, to August 31st, '69.
Flour, qr sks	7,515	97,121	123,449	142,689
Wheat, sks	105,152	534,035	1,212,158	1,736,627
Barley, sks	29,907	167,350	184,997	188,764
Oats, sks	11,805	45,404	64,021	40,029
Potatoes, sks	12,662	91,077	100,647	91,999
Corn, sks	614	2,312	2,816	9,398
Rye, sks	497	1,195	2,604	801
Buckwheat, sks	25	25	116	13
Beans, sks	371	6,634	4,381	3,409
Bran, sks	705	14,132	20,160	16,904
Hay, bales	13,670	79,157	90,858	66,671

The receipts of certain articles of Oregon produce from January 1st to date, have been as follows: Flour, qr sks, 480,365; Wheat, sks, 31,388; Oats, sks, 6,683; Salmon, bbls, 3,969; hf bbls, 1,343; pkgs, 21,468; Bacon, pkgs, 2,307; Beef, bbls, 165; cs, 36; Hams, pkgs, 207; Butter, pkgs, 682; Lard, pkgs, 420; Pork, bbls, 1,216; Dried Apples, pkgs, 1,110; Ripe do, bxs, 27,433.

The exports of Breadstuffs from this port from July 1st, 1871, to date, as compared with the same time in 1870, have been as follows:

To	1871 Flour, bbls.	1871 Wheat, ctls.	1870 Flour, bbls.	1870 Wheat, ctls.
New York, etc.	......	......	10	16,785
Great Britain	......	200,942	......	747,753
China	47,716	1	1,793	......
Japan	773	11	2,089	2
Mexico	1,078	......	698	......
Panama	1,203	......	1,206	......
Hawaiian Islands	772	39	1,880	259
British Columbia	334	143	240	68
Central America	7,875	......	3,500	......
Tahiti	1,090	200	520	......
Russian Possessions	......	......	300	31
Java	2,400	......	......	......
Australia	2,251	48	2,500	601
Fiji Islands	......	......	75	......
New Zealand	500	......	......	......
Totals	65,992	201,384	14,811	765,499

FLOUR—Prices have materially advanced during the week; but at the rise transactions are much restricted, driving some exporters entirely from the market. The purchases of the week include 5,000 bbls Oregon, various brands, Extra and Superfine; also, 6,000 bbls Californian, including both city and country brands of Extra and Superfine—all upon terms withheld. At the close, we quote Superfine $6 25@6 50; Extra, $6 75@7 ℔ bbl, some holders asking even higher rates. The Yosemite, for Hongkong, carried 14,629 bbls; the Japan, for Hongkong, carries 1,000 bbls Golden Age Mills, etc.; the Zephyros, for Acajutla, 2,200 bbls.

WHEAT—The market has sensibly advanced during the week, opening at $2 30@2 35, and upon receipt of a rise of 3d in Liverpool, advancing promptly to $2 40@2 50, with speculative purchases to some extent within our highest range. Upon the withdrawal of speculators, distillers and millers succeeded in buying a few hundred tons at $2 42½@2 47½ and at this writing sales are difficult at any advance upon $2 40, which is the rate for shipping grades, though in the present sensitive condition of the market no purchases of magnitude could be made, and it is feared that there will be no free movement in this staple until after the advent of copious rains; this blessing secured, farmers will then be more willing to sell. Our latest Liverpool quotation is 11s ℔ ctl.

Since the commencement of the present harvest year, seven vessels have been dispatched to the United Kingdom with Wheat, viz.:

	Centals.	Value.
Woosung, July 18th	21,177	$48,100
Romeo, August 8th	20,945	47,722
John Bright, August 9th	40,709	93,000
Doune Castle, August 11th	26,498	60,000
Lady Cairns, August 24th	38,343	87,500
North East, August 26th	29,333	65,805
Globe, August 26th	23,937	53,958
Totals	200,942	$456,085
Against 27 vessels in 1870, with	747,753	1,387,146

The following vessels are now on the berth: Allahabad, 1,185 tons; Cornwallis, 1,214; Loch Urr, 715 tons; Norseman, 618 tons; Rokeby Hall, 1,044 tons; St. James, 1,361.

BARLEY—With a somewhat lessened demand, prices for Feed have shaded off during the week, and may now be quoted at $1 80@1 85; Old Brewing, $1 90@2 ℔ ctl—the latter an extreme price on time.

OATS—The receipts are more free, and in the absence of an export demand, prices have declined. Some holders are, however, quite unwilling to sell at the decline, and are storing quite freely. We quote the range $1 80@1 90 ℔ ctl.

CORN—The supply is light, and prices nominal—say $2 40 ℔ ctl for White and Yellow.

BRAN AND MIDDLINGS—The mill price has been advanced to $27 50@30 ℔ ton for the former, and $40@42 50 ℔ ton for the latter.

OIL CAKE MEAL—The mill price to the trade is $40 ℔ ton.

MUSTARD SEED—We note purchases of 15 tons Brown and Red, in lots, for shipment by steamer to New York at 7c; we quote White at 4@5c ℔ lb.

HONEY—The supply is fair. We quote Los Angeles strained at 12½@14c; small lots of choice white, from San Diego, selling at 30c ℔ lb.

BEESWAX—The supply is meagre, and is in active demand for export at 28@30c ℔ lb for Yellow.

BEANS—The stock is excessive, demand light and prices nominal. Jobbing rates: Small White and Pea, 2@2¼c; small Butter, 2@2¼c; large do, 2½@2¾c; Pink, 1¾c; Bayos, 2½@3c.

HAY—Under the influence of heavy arrivals, prices have declined from the highest rates of the season. The decline more manifest in the lower qualities. We now quote cargo parcels at $17@22 ℔ ton.

HIDES—The demand is good for both Dry and Salted. We quote the former at 17@18½c, as extremes; the latter, 8½@9c.

TALLOW—We are in receipt of 206 bbls choice quality from Chicago, to the Mission Candle Factory. Our local supply is meagre, and the market firm at 9@10c.

WOOL—The receipts of Fall Clip are more liberal, and the estimated yield of same about 8,000,000 lbs. Outside speculators are free purchasers, not stopping to examine qualities very closely. Buyers pay all the way from 28c to 35c, according to quality, the latter an extreme rate. Spring Burry continues to be neglected.

HOPS—A few sample bales of the new crop have been received and forwarded East by rail: quality good. The yield promises to be about one-third that of last year. We hear of crop contracts upon the part of a prominent grower—say in the aggregate 40,000 pounds—to four city brewers at 15c ℔ lb. These were made early, before the late rise at the East was generally known here. Other purchases have been made here in lots to the extent of 30,000 pounds, within the range of 15@25c, the latter the highest rate yet paid for this year's crop.

POULTRY AND GAME—The market is very liberally supplied with all kinds. Venison is selling at 10@11c ℔ lb. Spring Chickens, $3 50@4; Hens and Roosters, $5 50@6; Ducks, tame, $4 50@5 50 ℔ dozen: Geese, tame, $12 ℔ dozen; Turkeys, 18@20c ℔ lb; Hare, $2 50@3 ℔ dozen; Doves, 50@75c do.

CATTLE, ETC.—Supplies are plentiful, and low prices prevail. We quote slaughterers' prices as follows: Beef, per quarter, 4@8c; Sheep, 5½@6½c; Lambs, 7@8c; Calves, 6@9c ℔ lb. Hogs on foot is selling at 5@6¼c ℔ lb; do, dressed, 8½@9c.

DAIRY PRODUCTS—Liberal supplies by rail have a depressing effect upon general markets. We quote fresh roll firm at 32½@38c ℔ lb; prime California firkin commands 30@34c. Cheese is in large supply; Eastern is selling by the car-load at 10½@11c; California, 9@12c; extra choice factory dairies, 13@14c, in a jobbing way. Eggs are not plentiful: we quote California, 40@42c. The Oregon steamer brought down 5,000 dozen, and quotable at 30@32c. Eastern Eggs are selling at 22½@25c ℔ doz.

POTATOES—The arrivals from Half-moon Bay have been liberal, and prices shade off in consequence. We quote Missions at 65@90c; Half-moon Bays, 90c ℔ 100 lbs; Carolina Sweet, 1@1½c ℔ lb.

ONIONS—The market is copiously supplied, causing low rates to prevail. We quote Reds at 50@80c; Silverskins, 80@90c ℔ 100 lbs.

FRUIT—There is no lack of supply for any seasonable varieties. Grapes are now becoming plentiful, selling at low prices. Apples, Pears, Peaches, etc., are present staples, though the season for Peaches is waning. Dried Apples and Peaches are more plentiful. Tahitian Oranges are the turn dearer. Tomatoes and other vegetables are now very plentiful. Howe & Hall furnish the following quotations: Apples—Choice, $1@1 25 ℔ box; Cooking, 50@75c ℔ box. Pears—Bartlett, $1@1 25; Bloodgood, 75c; Seckle, $1@1 50; Cooking, 50@75c ℔ bx. Oranges, ℔ M—Tahiti, $25@30. Limes, $15@20 ℔ M. Lemons—$7@8 ℔ 100. Pineapples $7@8 ℔ dozen. Bananas, $2@3 ℔ bunch. Cocoanuts, $10 ℔ 100. Strawberries, 6@8c ℔ lb. Red Currants, 5@7c ℔ lb. Apricots, 3@5c ℔ lb; 75c ℔ basket. Raspberries, 12½c ℔ lb. Peaches—Crawford, 75c@$1 25 ℔ basket; choice Clings, $1 25 ℔ basket; Early York, 75c@$1 ℔ basket; common, 50c ℔ basket. Nectarines, $1@1 50 ℔ box. Blackberries, 4@5c ℔ lb. California Figs, 8@10c ℔ lb. Cantaleups, $1@2 ℔ dozen. Watermelons, $7@15 ℔ 100. Grapes—Sweetwater, 3@4c; Muscat of Alexandria, 5@6c; Rose de Peru, 4@5c ℔ lb; Black Hamburg, 4@5c ℔ lb. Plums—50c@$1 ℔ box; Peach, 5@7c ℔ lb. Crab apples, 60c@$1 ℔ box. Dried Peaches, choice, 12½@15c ℔ lb. Dried Apples, 10½@12½c ℔ lb. Dried Plums, pitted, 18@20c ℔ lb; common, 5@7c ℔ lb.

[From the Commercial Herald.]

BRIEF EDITORIALS.

Some of our contemporaries are engaged in publishing lists and corrected lists of our rich men, which are about as near the truth as a clock is like a saw-mill. The effect is injurious, and if the Assessor were to take these lists as a guide, there would be no little squealing in this community. It reminds us of an incident which occurred in New York in 1837, when the country was supposed to be on the verge of a war with England in relation to the Northwestern boundary. Much financial distress prevailed in that city, and hundreds of mercantile firms were in a ticklish condition. The fact was known to the unscrupulous proprietor and editor of a then struggling journal—since become famous—and he announced his determination to publish the names of all the shaky firms in the city. Intense commotion ensued, and the editor was waited upon by scores who earnestly entreated him to forego his intention. "It is an easy matter to oblige you, gentlemen, but you know how much it will take to keep your names out," was his answer. They pungled liberally, and the list was not published. Two weeks afterward, the same paper declared that it had altered its first determination, but would publish the names of all the known solvent firms in the city. Another shock was given to the unquiet firms, and they again waited on the editor, paying him not to omit their names. "Nothing easier than to put them in, gentlemen, but you know how much it is worth to you." We do not mean to insinuate that there is anything in this anecdote analogous to printing lists of rich men's names, but it shows how easily the thing may be abused and converted into a blackmailing operation. They are not reliable, to begin with, and subject many parties to considerable annoyance.

Our Internal Revenue Laws are so wonderfully complicated, that it takes all the time of the chief Bureau officers to explain their meaning and applicability. The ingenuity displayed in their phraseology, and the skill with which the English language is made to mean just what it is not intended, are worthy of special admiration. Not even the genius of the late Horace Hawes could have succeeded in making a greater tangle. Internal Revenue Collectors and Assessors are at their wit's end, and are frequently compelled to fall back upon the resources of ordinary common sense, to obtain a solution of the difficult problems encountered in the laws. Not long since, a certain kind of self-registering seal-lock was peremptorily ordered to be placed on distilleries, goods in bond, etc., and, to a great extent, the order was complied with; and after large numbers of people had expended thousands of dollars in the purchase of said locks, they were quietly notified that they need not use them unless they liked. Lately, a new and complicated gauge for casks and barrels has been adopted by the Department; but, on trial, it is found entirely useless in this State, the packages being too large for the gauge, which only costs eighteen dollars. It will be difficult to improve on Gunter, and with his gauge ten times the work can be performed in the same time, and with more accurate results. The adoption of new and unnecessary measures and means of security, involving heavy expense to our manufacturers and importers, and ultimately upon consumers, has too much the appearance of a "job" to be encouraged and indorsed by the Department. It should be the first duty of Congress to repeal all existing Internal Revenue Laws, and give us a straight, simple, and comprehensible code—one which any intelligent man can understand and make his guide of action. May we indulge in the almost visionary hope that Congress will do something in the common-sense line?

The Boston *Shipping List and Prices Current* claims that Rhode Island is the banner State as regards the average of deposits to each depositor in its savings banks. It is clear that our contemporary is not well informed on this point. Rhode Island depositors number 72,891 who have $30,708,000, currency, to their credit, being an average of $420, currency, to each depositor. In San Francisco the depositors number 38,870, and own $34,541,597, gold, being an average of $888, gold, to each individual. It follows that the Rhode Island depositors outnumber those of San Francisco 34,021, and, reducing the Rhode Island depositors' currency to gold, we find that our people have the advantage by $510 each over their Rhode Island competitors. It is to be hoped that the Boston *Shipping List* will correct its statement, and give this city a fair show.

A tour of inspection through Oakland shows that the march of improvement is going on there with nimble pace. A large number of new buildings are well under way, including churches, stores, and private residences. Several streets are being filled in and graded, and are fringed with beautiful gardens, luxuriant shrubbery, and stately shade-trees. Many of the private domiciles are models in the matter of internal arrangement, having been expressly built by their owners for family habitation. With a most salubrious and agreeable climate, rich soil, and eligible location, Oakland lacks only a copious supply of good water to render it a paradise; but the inhabitants are anxiously waiting the arrival of this *sine qua non* from the bounties of Lake Tahoe, feeling confident of possessing the finest water privilege in the world within four years from date. With all its natural advantages, Oakland is, however, dependent on San Francisco for meats, fruits, vegetables, and nearly all other supplies. Nevertheless, it is the home of hundreds of our citizens, and is rapidly increasing in size, wealth and reputation.

One of the most rascally and piratical deceipts ever practiced was the heartless report in reference to the steamship Henry Chauncey, alleging the destruction of that vessel by fire, and the safety of her passengers and crew on Body Island. The thing was done to create depreciation in Pacific Mail Steamship stock, and it is unpleasant to add, that it succeeded to some extent. Upon the publication of the report in New York, over 100,000 shares of Pacific Mail stock changed hands at a reduced rate. It was quoted at 52½, prior to the mendacious statement; but fell immediately to 50¾, subsequently rallying to 51½. It is a sad commentary upon the greed for money which has become the besetting sin of the times, and is leading the people into all sorts of immoral and dishonest tendencies. The example set by the rich, is too eagerly followed by the poor, especially when applause and social elevation follow in the wake of successful financial rascality. It is the groundwork of official peculation and political dishonesty, as well as of private villainy.

The first sale of petroleum, for export, was made in May, 1861, a little over ten years ago, and consisted of 100,000 gallons, the whole product for the year being 1,500,000 gallons. The exports for 1870 reached the enormous amount of 141,000,000 gallons, while the home consumption is stated to be equal to one-half the quantity exported, or 70,500,000 gallons per annum. Estimating its value at only twenty cents a gallon, gives a revenue from this one source of $42,300,000, all of which is claimed by Pennsylvania. The inexhaustible quantities of petroleum existing in that State may be inferred from the fact that the daily average product of the wells in December, 1867, was 10,400 gallons, while in December of 1870, it had risen to 15,214 gallons. Belgium and England are our largest customers, Antwerp taking the lead from the commencement and holding it at the present time. Pennsylvania may be truly said to grease the wheels of European industry, and light the laboring classes of that continent.

The January, 1871, reports of the New York city savings banks show that 416,180 depositors have to their credit the sum of $140,394,715, currency, equal to about $337 to each depositor. The increase since January, 1870, has been $20,524,120. New York city has forty-two savings banks, and about one million inhabitants, in round numbers. Prior to last March, San Francisco had nine savings banks and about 160,000 inhabitants, as per census returns. From January 1st, 1870, to January 1st, 1871, the increased deposits in our savings banks amounted to $4,332,043, gold, equal to a fraction over $27 for each inhabitant, while the increase in New York was equal to $20 50, currency, to each person. The average to each San Francisco depositor is $888, gold, or, reducing the New Yorker's deposit to gold, the pretty little sum of $588 over the New York depositor. This is not a bad showing for the economy, thrift, and intelligence of the laboring classes of San Francisco.

TELEGRAPH EARNINGS.—From the report of the President of the Western Union Telegraph Company, submitted at the recent semi-annual meeting of the Directors, the following figures are gleaned: The net profits from July 1, 1869, to July 1, 1870, were $2,227,045. The net profits for the year ending June 1, 1871, were $2,547,854. For the six months ending June 1, 1871, the net profits were $1,216,459. The resources of the treasury have been applied to the purchase of the capital stock, which has been reduced from $41,000,000 to $35,000,000. The bonded debt is about $4,000,000. In 1867 the company had 97,000 miles of wire; in 1870, 120,000 miles; in 1867, 3,061 offices; in 1870, 4,200 offices: in 1867 the company transmitted 4,000,000 of messages; in 1870, 8,000,000, exclusive of press messages; the gross receipts in 1867 were $6,643,000; in 1870, $7,321,000; net profits in 1867, $2,477,200; in 1870, $2,352,750; construction of new lines cost in 1867, $415,000; in 1868, $355,000; in 1869, $673,000; in 1870, $400,000. The average of tolls on messages in 1867 was $1 64, and the average expense of each message, $1 03. In 1870 the average of tolls on messages was 93c, and the average expense of each message 64c.

THE POPULATION OF NEW YORK.—At the present time the nationality of the citizens of New York is a matter of considerable interest. According to the detailed census reports, the population is divided almost equally between the native born and the foreign elements. There are 510,553 native white citizens, and 418,646 of foreign birth; difference, 91,907. The Irish number 202,000; the Germans (grouping those who are returned as being natives of Prussia, Austria, Germany proper, Hesse, Hanover, etc.), number 153,934, or about 48,000 less than the natives of Ireland. There are 27,000 Italians, 3,400 Canadians, 7,500 South Americans, 388 West Indians, 2,100 Swiss, and 8,000 Frenchmen.

Wholesale Prices Current.

Corrected weekly by H. CHANNING BEALS, Editor of the *Commercial Herald and Market Review*.

Quotations, it should be understood, are intended to represent the wholesale prices obtainable for entire invoices

Bread.	
Pilot, ℔ lb	— 5 @— 6
Navy	— @— 4
Crackers in tins	— @— 9
Soda Biscuit	— 8 @— 10
Cakes in tins	— 10 @— 11
Candles.	
Sperm, ℔ lb	— 27½@— 30
do Patent	— 36 @— 40
Adamantine	— 14 @— 17½
Cement, etc.	
Rosendale	3 25 @ 3 50
Plaster, Calc'd	3 25 @ 3 50
Cigars.	
Havana	110 — @185 —
Cal'a Havana	85 — @150 —
Conn. do	45 — @ 60 —
Manila	50 — @ 60 —
Coal.	
Australian	12 50 @— —
Bell'ham Bay	9 — @— —
California	6 25 @ 8 25
Coos Bay	— — @10 —
Cumberl'd cks	25 — @— —
Lehigh	25 — @26 —
Liverpool	12 50 @13 —
Pittston, ton	17 50 @19 —
Scranton	17 50 @19 —
Scotch	12 — @— —
Vancouver Isl	12 — @— —
Coffee.	
Costa Rica	— — @— 16½
Guatemala	— — @— 16½
Java, O.G. ℔ lb	— — @— 25
Kona, green	— 16 @— —
Manila	— 16 @— —
Rio	— 15½ @— 15¾
Cordage.	
Manila, N. B	— 19½@— —
Manila, Cal	— 19½@— —
Manila made	— 17½@— —
Tarred Cordage	— 19 @— —
Bolt Rope	— 19 @— —
Bale Rope	— 19 @— —
Cotton Twine	— 40 @— 45
Flax & H. Twine	— 30 @— 35
Drugs, etc.	
Alum	— 4 @— 4½
Balsam Cop	— 95 @ 1 —
Bi-Carbonate of Soda, ℔ lb	— 5½@— 5½
Borax, refined	— 25 @— —
Brimstone, Am. roll	— 3½@— 4
do California	— 3½@— 4
Castor Oil, East India, refined	1 75 @— —
Do Baker's	1 75 @— —
Cream Tartar	— 35 @— 50
Copperas	— 2½@— 3
Epsom Salts	— 6 @— 8
Hydro Potass	4 40 @ 4 50
Nitric Acid	— 12½@— 16
Opium, Turkish	7 50 @ 8 —
Opium, China, ℔ 10 taels	14 50 @15 —
Oil, Annis	4 — @ 4 50
Sal Soda	— 2¼@— 2½
Saleratus, ℔ lb	— 6 @— 8
Soda Ash	— 3½@— 3½
Soda Caustic	— 7 @— 7½
Saltpeter, E. I., refined	— 20 @— 25
Do crude	— 10 @— 11
Sugar of Lead	— 40 @— —
Sulphur, flour	— 8 @— 8½
Sulphuric Acid	— 3 @— 4
Sulphate Quinine, ℔ oz	2 20 @ 2 25
Tart. Acid, ℔ lb	— 70 @— 75
Vitriol, Blue	— 10 @— 15
Corks, ℔ 1,000	4 50 @ 5 —
Dry Goods.	
DOMESTIC.	
Drills, bro. 30in	— 14½@— 15
do blc'd 28in	— 14 @— 15
do blue, 28in	— 18 @— —
Sheetings, br'n Standard, 36in	— 12½@— 14
Do do, med. 36in	— 11 @— 12
Do light, 36 in	— 6½@— 7½
Do blc'd, 4light	— 8 @— 8½
Do 7-8	— 8½@— 10
Do 4-4 fine	— 13 @— 22
Do 5-4	— 19 @— 25
Do 6-4	— 24 @— 30
Do 8-4	— 32½@— 37½
Do 10-4	— 40 @— 52½
Shirt'g, br'n 30in	— 7½@— 10
Apron and Furniture Check	— 16 @— 20
Cambrics, col'd and bleached	— 9 @— 10
Cot'n F'l, heavy	— 20 @— 30
Cot'n F'l, light	— 16 @— 18
Cottonades	— 25 @— 35
Denims, hvy 28in	— 18 @— 28
do light, 27in	— 12 @— 14
Hickory Stripes, heavy, 28 in	— 14 @— 20
Do light, 27 in	— 11½@— 13
Prints, Merimac and Cochecos	— 10½@— 11½
Do Sprague, Pacific and Hamilton	— 10½@— 11
Ticks, hvy, 36in	— 18 @— 30
do do 30in	— 16 @— 30
do do 28in	— 13 @— 16
Cot. Duck, 1@10	— 42 @— 24
do 1-0 to 12-0	— 45 @— 72
do Ravens, 28in	— 18 @— 23
Kentucky Jeans	— 16 @— 38
FOREIGN.	
Drills, blc'd, 25in	— 20 @— 40
Hickory Stripes, 26 in	— 12½@— 18
Cottonades, 26in	— 25 @— 40
Denims, 26 in	— 12 @— 14
Table Damasks, blch'd Union, 7-4@8-4	— 50 @— 75
Do do Linen 7-4 @8-4	— 70 @ 1 25
Do br'n, 7-4@8-4	— 60 @— 75
Diaper, Russian	— — @— 25
Burlaps, 36 inch	— 10 @— —
do 40 inch	— 11 @— —
do 60 inch	— 15 @— —
Print, 32 in, Eng	— 18 @— 21
Sheet's, bro, 36in	— 13 @— 14
do do 30in	— 10 @— 11
do bleac'd, 3-4	— 20 @— 35
do Russia	— 28 @— 30
Flax Canvas, Eng. No 1 to 6, ℔ bolt	9 — @14 —
CLOTHING.	
Oregon Cassim's	— 75 @ 1 20
Gray Overshirts ℔ doz	10 50 @21 —
Blue and Red do	14 — @18 —
California do	15 50 @25 50
Hickory Shirts	5 — @12 —
Check Linen do	6 — @13 50
Enfield mixed Undershirts and Drawers	6 50 @ 9 —
Satinet Pants	21 — @30 —
Cassimere, do	36 — @60 —
Overalls	7 — @12 —
Reef Jackets	3 75 @ 6 —
Goodyear's bl'k Rubber Coats	3 50 @ 4 50
Do white do	4 50 @ 5 50
Do slate color	1 50 @ 3 —
Fish.	
Cod, dry, ℔ lb	— 7½@— 11
Mackerel, No 1, ℔ hf bbl	7 50 @ 9 —
Do No 1, ℔ kitt	1 75 @ 2 50
Salmon, pickled, ℔ lb	— 3½@— 4
Do smoked	— 7 @— 8
Flour.	
Alviso Mills	6 50 @ 7 50
Commer'l Mills	6 50 @ 7 50
Golden Gate	6 50 @ 7 50
Golden Age	6 50 @ 7 50
National Mills	6 50 @ 7 50
Oregon	6 50 @ 7 50
Stockton City	6 50 @ 7 50
Santa Clara	6 50 @ 7 50
French Conserves.	
Fruits in Syrup	8 — @10 —
Vinegar	— 45 @— 50
Sardines, hf bx	3 50 @— —
Sardines, qr bx	2 25 @— —
Fruits and Preserves.	
Apples, Dried	— 9 @— 10
Peaches, Dried	— 12 @— 13
Figs, Smyrna, ℔ lb	— 18 @— 20
Do new	— 20 @— 25
Prunes, Hung'n	— 11 @— 12
Raisins, Layer, ℔ box	3 25 @ 3 75
Currants, Zante	— 10 @— 11
Citron	— 40 @— 42½
Almonds, Marseilles, ℔ lb	— 25 @— 27½
Almonds, Lanc	— 30 @— 32½
Chili Walnuts	— 10 @— 12½
Peanuts, Cal	— 6 @— 7
Ginger, Pres'vd, ℔ case	6 — @ 6 25
Ass'd Pie Fruit, qts, American	2 50 @— —
Do English	2 75 @— —
Fresh Cranberries, ℔ gallon	— 45 @— 50
Currant Jelly, 2-lb tins	4 25 @ 4 50
Honey, 2-lb tins	2 50 @ 3 —
Green Corn	1 75 @ 2 25
Green Peas	2 50 @— —
Oysters	2 25 @ 2 75
Clams	3 — @ 3 50
Lobster, 2-lb tins	2 75 @ 3 —
Turkey, 2-lb tins	4 25 @ 4 50
Chicken	4 25 @ 4 50
Gherkins, qts	2 25 @— —
do hf gal	3 — @ 4 —
Cucumbers, kgs, ℔ gallon	— 40 @— 45
Grain.	
Wheat, Cal	2 35 @ 2 60
do Oregon	2 45 @ 2 60
Barley, brewing	1 90 @ 2 05
do feed	1 80 @ 1 85
Oats, California	1 75 @ 1 90
Corn, White	2 40 @ 2 45
do Yellow	2 40 @ 2 45
Peas, Split	— 5 @— 6
Beans, Bayos	— 2½@— 3
do White	— 2½@— —
Gunny Bags.	
In bales, each	— 21 @— —
In bundles	— 13 @— —
Cheekun's	— 21 @— —
Gunpowder.	
Cal. Blasting	— — @ 3 —
Dupont's Blasting, ℔ keg	— — @ 3 —
Hazard's do do	— — @ 3 —
CANISTER.	
Haz. K R P, ℔ lb	— — @— 50
do Electric	— — @— 75
do Am. Sport	— — @— 75
Dupont, F F F G	— — @— 50
Hardware.	
Hunt's Axes, ℔ dozen	16 — @17 —
Do Handled	17 — @18 —
Long Handled Shovels	11 — @12 —
Nails, Cut, ℔ lb	— 5½@— 7½
do Wrought	— 7 @— —
Hay.	
California ℔ ton	18 — @20 —
Hides.	
Dry, ℔ lb	— 17 @— 18
Green Salted	— 9 @— 9½
Hops.	
Californian, '70	— 11 @— 15
do 1871	— 25 @— 30
Lime.	
California	1 75 @ 2 —
Leather.	
Sole, Oak Tan'd, ℔ lb	— 24 @— 27½
Do, Hemlock	— 23 @— 25
Harness Oak	— 30 @— 34
Rough, Oak	— 24 @— 25
Do, Hemlock	— 23 @— 25
Skirting, Oak	— 32 @— 35
Bridle, Oak, ℔ side	4 — @ 5 50
Calf Skins, Oak Tanned, ℔ lb	— 80 @ 1 —
Kip Skins, Oak Tanned, ℔ doz	48 — @62 —
Wax Leather, ℔ foot	— 18 @— 19
Sheep Skins, ℔ dozen	2 50 @ 4 —
Lumber.	
Humboldt, assorted, ℔ M	15 — @28 —
Puget Sound do	13 — @23 —
Redw'd Boards	16 — @27 —
Redwood Floor	26 — @28 —
do Fencing	18 — @20 —
Port Orford Cedar	45 — @50 —
East'n Lumber	70 — @— —
do Oak, Hickory and Ash Plank	60 — @75 —
Shingles, Redw	2 25 @ 2 50
Laths, Cal	2 75 @ 3 —
Matches.	
Parlor	3 25 @ 3 50
Eureka and Cal	1 80 @ 2 10
Matting.	
China, 4-4	4 50 @ 6 50
China 5-4	6 50 @ 8 50
China, 6-4	7 50 @10 50
Metals.	
IRON.	
Scotch and English Pig, ℔ ton	34 — @35 —
Am. White Pig	38 — @40 —
Refined Bar, bad assortm't, ℔ lb	— 2½@— 3
Ref'd Bar, good assortm't, ℔ lb	— 3½@— 4
Boiler, No 1 to 4	— 4 @— 4½
Plate, No 5 to 9	— 4 @— 4½
Sheet, No 10 to 13	— 4½@— 5
Sheet, No 14 to 20	— 5 @— 5½
Sheet, No 24 to 27	— 5 @— 5½
COPPER.	
Sheathing, ℔ lb	— 26 @— —
Sheathing, Old	— — @— 17
Sheathing, Yell	— 24 @— 24½
Do Old Yellow	— — @— 10
Compos'n Nails	— 24 @— 24½
Do Bolts	— 24 @— 24½
TIN PLATES.	
Plates, Charcoal IX, ℔ box	13 — @— —
Plates, IC Char	10 50 @11 —
Roofing Plates	10 50 @11 —
Banca Tin Slabs	— 42 @— 43
STEEL.	
English Cast Steel, ℔ lb	— 15 @— 16
QUICKSILVER.	
Per lb	— — @— 80
For export	— — @— —
ZINC.	
Sheets, ℔ lb	— 10 @— 10½
LEAD.	
Pig, ℔ lb	— 6 @— 7
Pipe	— 8 @— 10
Bar	— 9 @— 10
Molasses and Syrups.	
Molasses, Hawaiian	— 25 @— 30
Syrup, California, 5 gall kegs	— 90 @— —
San Francisco, 5 gall kegs	— 90 @— —
Do hf bbls	— 85 @— —
Do bbls	— 82½@— —
Naval Stores.	
Pitch, ℔ bbl	4 75 @ 5 —
Tar, ℔ bbl	7 50 @ 9 50
Rosin	6 — @ 8 —
Oakum, Navy, ℔ bale of 50 lbs	6 — @ 7 —
Anchors, ℔ lb	— — @— 9
Chains and Cables, ℔ lb	7 — @ 8 —
Oil.	
Olive Plagniol	— — @ 5 50
do Posseli	— — @ 5 25
do Bacigalupi	— — @ 5 —
Linseed, boiled	— 85 @— 87½
China Nut, in cs	— 85 @— —
Sperm, crude	1 30 @— —
do bleached	1 75 @ 2 —
Coast Whale	— 38 @— 40
Polar, crude	— 50 @— 52½
Lard	— 95 @ 1 —
Coal, Refined	— 37 @— 38
Downer's	— — @— 50
Devoe's Bril'nt	— 40 @— —
Paints.	
Lead, Red American, ℔ lb	— 10 @— 12
Lead, White Am pure, in oil	— 8 @— 13
Litharge	— 10 @— 11
Ochre, Yellow, Fr. dry	— 2 @— 3
Ochre, ground	— 4½@— 5
Venetian Red	— 3 @— 5
Vermilion, com	— 75 @ 1 —
Whiting	— 2 @— 2½
VARNISHES.	
Bright, ℔ gall	— 60 @— 75
Copal	2 — @ 2 75
Nobles & Hoars	5 — @ 7 50
Provisions.	
Beef, Mess, ℔ bbl	14 — @17 —
Beef, Family Mess, ℔ bbl	18 — @20 —
Pork, X clear, ℔ bbl	28 — @— —
Pork, do hf bbl	14 — @— —
Pork, Mess, bbls	25 — @— —
Do do hf bbls	13 — @— —
Pork, Prime Mess, ℔ bbl	19 — @20 —
Hams, domestic	— 14 @— 18
Bacon, domestic	— 14 @— 16
Lard, 10-lb tins	— 13 @— 13½
Lard, in bbls	— 12 @— 12½
Butter, Eastern	— 20 @— 25
Butter, Inferior	— 14 @— 20
Butter, Cal	— 25 @— 35
Butter, Oregon	— 15 @— 20
Cheese, Califor	— 9 @— 14
Potatoes.	
Cal., ℔ lb	— ⅞@— 1
Do Sweet	— 1½@— 2
Pulu.	
Hawaiian, ℔ lb	— — @— 9
Rice.	
China, No 1	— 7½@— 7¾
China, No 2	— 7 @— —
Patna, No 1 cl'd	— 7½@— 7½
Hawaiian	— 9 @— 10
Salt.	
Liverp'l Coarse, ℔ ton	16 — @17 —
Do Stoved	18 — @20 —
Carmen Island	13 — @14 —
Cal. Bay, ℔ ton	6 50 @14 —
Sauces, etc.	
Lea & Perrin's Worcestersh'e pts, ℔ doz	6 75 @— —
Do do hf pts	4 25 @— —
Assorted, pints	— — @
Tomato Catsup, pints	— — @ 1 25
Do do qts	— — @
Capers, pts	— — @ 2 50
Shot.	
Cal'a, ℔ bag	2 25 @— —
Tatham	2 25 @— —
Foreign	2 — @— —
Soap.	
Castile, ℔ lb	— 11½@— 12½
Chemical Olive	— 6 @— 6½
Standard Cal'a	— 7 @— 7½
Colgate's Pale	— 8 @— 9
Do Chem. Olive	— 10½@— 11
California Pale	— 5 @— 5½
Spices.	
Cloves	— 16 @— 17
Cassia, ℔ lb	— 32 @— 33
Nutmegs, ℔ lb	— — @ 1 10
Pepper, Grain	— 17½@— 18
Pimento	— 15 @— 16
Mustard, Cal'a, in ¼-lb glass	1 50 @— —
Do English do	2 50 @ 3 —
French	2 — @ 2 25
Starch.	
Glenfield, Pat'nt	— 16 @— —
Kingsford's	— 10½@— —
Corn	— 13½@— 14
Duryea's	— 10½@— —
Osceola	— 10 @— —
Pearl	— 10 @— —
Spirits Turpentine.	
Bbls, ℔ gallon	— 60 @— —
Cases, Eastern	— 67½@— 70
Sugar.	
China	— 11 @— 12½
Hawaiian	— 9 @— 11½
Do No 2	— 7 @— 8
Cent'l America	— 8 @— 10
Peruvian	— 7½@— 10
N. Y. Crushed	— — @— 15
San Fran. do (A)	— 14½@— 14½
Do Powdered	— 14½@— —
Do Granulated	— 14 @— —
Golden Coffee C	— 12½@— 13
Do Refined Loaf	— — @— 15
Do Yellow	— 12½@— 13
Teas.	
Young Hyson, country made	— 65 @ 1 —
Country packed Gunpowder & Imperial	— 65 @— 85
Hyson do	— 65 @— 75
BLACK	
Foo-Chow Oolong, hf chests and bxs, hf & ¼-lb papers	— 55 @— 90
Pouchong do	— 45 @— 60
Souchong do	— 65 @— 70
Japan, 1st qual	— 65 @— 90
Do 2d quality	— 45 @— 55
Tobacco.	
Hf lbs Navy, ℔ lb	— 65 @— 75
Hf lbs Virginia, ℔ lb	— 55 @— 70
Pounds, 12-inch hard pressed	— 60 @— 70
Do extra choice	— 60 @— 85
Do ordinary	— 40 @— 50
9 in Light press	— 75 @— 85
Con'ticu' Leaf	— 30 @— 60
Anderson's solace, Chewing	9 — @ 9 50
Solar, Fine Cut	8 — @— —
Smok'g, hfs, qrs	— 40 @— 85
Do 1 and 2 lbs	— 50 @— 60
Wool.	
Californian, ℔ lb	— 25 @— 35
Oregon	— 40 @— 42
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Book, Magazine and Newspaper Publishers,

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Among their late important acquisitions, the firm beg leave to call attention to

THE OVERLAND MONTHLY.

The intrinsic excellence of this magazine has rendered it one of the most popular wherever the English language is read. The opinions of literary men and prominent members of the editorial fraternity, on both sides of the Atlantic, are complimentary, and full of cheering commendation. The first number of THE OVERLAND was issued in July, 1868, by the popular publishing house of A. Roman & Co., San Francisco, under the editorial supervision of F. Bret Harte, who suggested its name and general typographical and literary design. It was with extreme difficulty that capable writers could be induced to contribute to its pages, and for several months its proprietors entertained serious apprehension of their ability to continue its publication. But under skillful editorial management, and the continued exertions of a few contributors, the magazine progressed slowly, gradually extending its field of operations, and enlisting the services of a heretofore unknown and untried corps of writers, who have since made their mark in the republic of letters.

In June, 1869, THE OVERLAND MONTHLY was purchased by John H. Carmany. [illegible] Since then, its progress has been more rapid and satisfactory. Its circulation has been largely increased, and its power to serve the interests of this coast proportionably augmented. Intelligence of a deeply interesting character, pleasantly imparted, has been conveyed to the enlightened of remote regions and foreign countries heretofore entire strangers to our literature and our resources. The world had learned to regard California as a crude, rough, and unrefined community. Very little was known, comparatively, of the actual character of the Pacific Coast and its wonderful capabilities. The appearance of THE OVERLAND MONTHLY—an exponent of hitherto unrecognized resources, and a delineator of hitherto unknown or misunderstood Western life and character—did much to enlighten the world and stimulate further curiosity. The freshness, vigor, and raciness of its articles; the entirely new, large, and unexplored field it occupied; and the charm of its dash, and frank, independent expression, soon earned for it deserved prominence. It is doing good service, and pushing its conquests with impressive energy.

The Commercial Herald and Market Review

is, perhaps, the most important of all the publications owned and controlled by the firm, and the central figure around which they cluster. In February, 1852, the PRICES CURRENT AND SHIPPING LIST was commenced in San Francisco, and continued to flourish under that title until May, 1859. It was, however, subjected to the competition of the MERCANTILE GAZETTE AND SHIPPING REGISTER, and was finally merged into the latter paper by purchase, and the new compound title of MERCANTILE GAZETTE, PRICES CURRENT, SHIPPING LIST AND REGISTER adopted. That journal was the exponent of commercial and financial matters on this coast until the spring of 1867. In July of that year, John H. Carmany & Co. issued the first number of the **Commercial Herald and Market Review**. The success of this journal was so complete and rapid that it soon dispossessed its competitor, and in October of the same year the MERCANTILE GAZETTE ceased to exist, being purchased and merged into the COMMERCIAL HERALD, which is issued every Friday morning. Contemporaneous with the issuance of this journal the firm publish a LETTER SHEET edition, known as the **San Francisco Market Review**, containing the fullest commercial and financial information, printed on very fine, white, French folio post, fitted to be placed in letter envelopes. It is much esteemed by the business community for its entire reliability and portable size. In addition to the foregoing, the firm publish the **Freight Circular**, issued every month, and **The Pacific**, the oldest religious newspaper on the Pacific coast. From this house are issued **The Pacific Medical and Surgical Journal**, and **The Living Way**, each appearing monthly the latter a religious periodical. The attention of experts is invited to the typographical execution of all the foregoing publications. The steam-presses are under the charge of the most experienced and skillful foreman on this coast, and specimens of the work done may be seen in THE OCCIDENT, THE ADVOCATE, THE CHURCHMAN, THE MASONIC MIRROR, THE DIAL, etc., etc., all of which are worked off on the presses of the firm, in addition to those they own and publish.

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